A PETITE

Pallace of Pettie

his pleaſure.

K

Conteyning many prette
Hiſtories, by him ſet foorth in comely colours, and moſt delyghtfully diſcourſed.



Omne tulit punctum,
qui miſcuit vtile dulci.



THE PRINTER, TO ALL THE READERS OF THIS BOOKE.



Hauing ſometyme in my cuſtodie this Booke in written hand, whiche by meanes of a ſpeciall friende of myne was committed vnto me, I was by hym eftſoones earneſtly ſolicited to publyſh the ſame in print, who being ſuche a one, whoſe requeſt I woulde not willyngly deny, I fell to peruſing the woorke, and therein found ſuch ſharpneſſe of witte, poudred with ſuch pleaſantneſſe of inuention, as I thought I could of duetie doo no leſſe then yeelde vnto him, in ſo friendly and reaſonable a requeſt. Neuertheleſſe, hauing a ſpeciall regarde, not to attempt any thing that might iuſtly prouoke the auᵉthours diſpleaſure, or offende any godly man or woman of what vocation ſoeuer. I haue with great induſtry imployed my diligence to beare my ſelfe vprightly herein, well perceiuing that theſe Hiſtories were by himſelfe vpon his owne, and certayne of his friendes priuate occaſions, drawne into ſundry diſcourſes, and by him penned, rather for his owne priuate exerciſe, then to haue them come abrode to the view of all men. Thus willing therefore to accomplyſh the deſire of the one, and not to incur the diſpleaſure of the other, as alſo to pleaſure you the friendly readers hereof, I haue imprinted the worke, partly vſing my diſcretion in omitting ſuch matter, as in my iudgement to the Auᵉthour might ſeeme offenciue, and yet I truſt not leauing imperfeᵉtion in the diſcourſe: whereof, if I haue not gelded too much, or haue gelded as much as was needfull, I am ſure I haue deſerued the leſſe reproofe. For conſidering that in matters of pleaſure, the Printer may ſooner offende in printing too much, then in publiſhyng

liſhyng too litle: I haue applyed my ſelfe to the more commendable part, hoping that how much the leſſe of ſome matters I haue printed, reſeruing the diſcourſes perfect, ſo much the leſſe I am to be blamed for the deede. As for the Gentleman that wrote this woorke, as he was vnknowen vnto me, ſo had I no conference with him, neyther could I vſe his aduice in abridging any thyng, which may be ſome cauſe of the diſgracing of that, which doubtleſſe he had penned with great excellencie, and eloquence. If herein, as I feare, I gayne his diſpleaſure for leauing in ſomethyng which he would not haue been ſeene, or incur your yll wylles, for any errour committed, I earneſtly craue pardon both of him and you: aſſuring you, that it lieth in your power ſo to thinke of his doinges, and to yeelde hym ſuch courteous conſiderations for the ſame, that he ſhall haue more cauſe to thanke me, then to thinke yll of my dealynges in this reſpect. VVhich if your courteſies ſhall perfourme, ye ſhall encreaſe my duetie towardes you, and his goodwyll towardes me: ye ſhall make me ſhewe my wyll, and hym his ſkyll another tyme to pleaſure you: and bynde both of vs to remayne ready at your commaundement. As for myne owne part I am able to aſſure you, it is for your pleaſure and profite that I haue left vndone, and done whatſoeuer I haue done in this behalfe.

Fare ye hartily well.

Sinorix *chiefe gouernour of* Scienna *in* Italie, *glaunceing his eyes vpon the glittering beautie of* Camma, *wyfe to* Sinnatus, *a Gentleman of the ſame Citie, falleth into extreame loue with her, and aſſayeth ſundry wayes to winne her good wyll. But perceiuing his practices to take no wyſhed effect, and ſuppoſing the huſbandes lyfe to hinder his loue, cauſed him to be murdered by a Ruffian.* Camma *to the intent ſhe myght be reuenged vpon the chiefe conſpiratour, in graunting him mariage, diſpatched her ſelfe in drinking to him, and him in pledging her in a draught of poyſon, which ſhe had prepared for that purpoſe.*

AS amongeſt al the bondes of beneuolence & good wyl, there is none more honorable, auncient, or honeſt, then mariage: ſo in my fancie, there is none that doth more firmly faſten, and inſeperably vnite vs togeather, then the ſame eſtate doth, or wherein the fruites of true friendſhyp do more plenteouſly appeare. In the father is a certayne feuere loue & careful good wyl towards the child, the child beareth a feareful affection and awfull obedience towardes the father: the maiſter hath an imperious regard of the ſeruant, the ſeruant a ſeruile care of the maiſter. The friendſhip amongeſt men is grounded vpon no law, and diſſolued vpon euery lyght occaſion: the good wyll of kinſfolke is commonly colde, as much of cuſtome, as of deuotion. But in this ſtately ſtate of Matrimonie, there is nothing feareful, nothing faigned: al thinges are done faythfully without doubting, truely without doubling, willingly without conſtraint, ioyfully without complaint: yea there is ſuch a general conſent and natural agreement betweene the man and the wyfe, that they both wyſh and wyl, couet & craue one thing. And as a ſienes grafted in a ſtrange ſtocke, theyr natures beyng vnited by grouth, they become one, and togeather beare one fruite: ſo the loue of the wife planted in the breſt of her huſband, their hartes by continuance of loue become one, one ſenſe, & one deſire ſeueth them both. And as the ſienes ſeuered from the ſtocke, withereth away, if it be not grafted in ſome other: ſo a louing wife ſeperated from the ſocietie of her huſband, withereth away in woe, and leadeth a life no leſſe pleaſant then death, as the ſequele of this hiſtorie ſhall ſhew, wherein you ſhall ſee a marueilous mirror of bleſſed Matrimonie, and a terrible type of beaſtly tyrranny.

In the Citie Scienna was a married couple, the huſbande named Sinnatus, the wyfe called Camma, who as they were by eſtate woor-

hyppfull, by vertue honorable, and by goodneſſe gracious, ſo were they in riches fortunate, in children fruiteful, in friendes flouriſhing, and in loue ſo loyall eche to other, that they long tyme led a louyng and quiet lyfe togeather. But eyther Fortune enuying theyr proſperitie, or the Diuel diſpleaſed with theyr vertuous life, or God diſpoſed to try their trueth, and make them patternes to theyr poſteritie, conuerted this happie lyfe to heauie eſtate, and rayſed vp one Sinorix, to race & heate downe the firme foundation of theyr faythfull building and byding togeather. For this Sinorix glaunceing his gazing eyes on the blazing beautie of Camma, receyued ſo deepe an impreſſion of her perfection in his hart, that immediatly he fixed his fancy vpon her comly corpes: And being the chiefe ruler of the Citie, he perſwaded him ſelfe that there was none in the Citie ſo ſtoute, but would ſtoupe at his lure, nor none ſo fayre, but would faine imploy them ſelues to pleaſure him: but on the other ſide, the renowmed vertue of Camma came to his minde, which perſwaded an impoſſibilitie to his purpoſe: and flotyng thus betweene hope and diſpayre, he entreth into theſe termes.

O miſerable wretche that I am, to whom ſhall I addreſſe my complaints? Is it the heauenly powers & goddes of loue that hath depriued me of my ſenſes, and ſhewed theyr diuine working in me? Or is it the helliſh Hags and ſpirites of ſpight that haue bereaued me of reaſon, and executed theyr crueltie on me? Is it loue that leadeth me to this luſt? Or is it hate that haleth me to this hurt and miſchiefe? No, no, the gods guide vs to goodneſſe, the furies of hell it is that force vs to filthines, neither doth it any way deſerue ỹ name of loue, which bringeth ſuch torment to my troubled minde, that all the dyuels in the world could not do the like. But ſee my raſhneſſe, why am I ſo blindly bold, beaſtly to blaſpheame againſt that which proceedes altogeather of nature, which nature hath imparted to all men, and which I ought to folowe without repyning or reſiſting? for ſo long as I folowe nature as my guide, I can not do a miſſe, & ſeeing nature hath taught vs to loue, why ſhould I not rather proue her precepts, then reproue that which by natures lore is alowed? And touching torment of mynde, or other inconuenience that it bryngeth, is it all able to empayre the leaſt ioy which I ſhall enioy in imbracing my Camma? Is it not meete that he which would reape, ſhould ſow, he that would gather fruite, ſhould plant trees, he that would reach the ſweete Roſe, ſhould now & then be ſcratched with the ſharpe bryers? I meane, it is meete if I purpoſe to poſſeſſe ſo proper a peece as Camma is, that I ſhould flee no labour,

or

or refuse any peryl in the pursute thereof. And hereupon he determined to folow the fury of his fancie, what pangues or perils soeuer he incurred thereby, & hauing reuolued many wayes in his mind how he might aspire to his purpose, at length he resolued vpon this, to institute a sumptuous banquet, whereto he inuited the chiefe of the Citie, among whom Sinnatus and his wyfe Camma were not forgotten, to wit, the only aucthours of the feast. Now for the more royal receyuing of his guestes, he met them at the entry into his Pallace, and gaue them this greeting. Fayre Ladies, as I am right ioyfull of your presence, so am I no lesse sorowfull for the paynes which you haue taken, in vndertakyng so great a iourney this darke and misty euenyng, for the which I must account my selfe so much the more beholdyng to you, by how much greater your labour was in commyng, and by how much lesse your cheere shalbe able to counteruaile it now you are come: and taking Camma by the hand, he sayd softly vnto her, I pitie the paines of these Gentlewomen the lesse, for that you were in theyr company, whose piercing eyes, as celestial starres or heauenly lampes, might serue for lightes in the darke, whose sweete face might perfume the ayre from all noysome smelles which might annoy them, & beholding your louely lookes & perfect shape, they might take such delyght, that the weerinesse of the way could nothing molest or grieue them.

Camma hearing her selfe so greatly praysed of so great a personage as he was, could not keepe the Rosel red out of her Alablaster cheekes, and thinking no serpentine malice to lye hyd vnder these mecry and sugred wordes, she gaue him this curteous answere.

If Sir, the company had made no better prouision for lightes and other things necessary, then such as you speake of, they might sone haue slipt into the mire: but as I perceiue by your wordes, you are disposed to iest & be merry, so I am content for this once to be made the instrument thereof, thereby to ease some part of the paynes which you are lyke to take in receyuing such troublesome guestes as we are: and for our cheere you needs take no thought, for it shalbe so much to good for vs, by how much lesse we haue deserued any at al at your handes. After this amorous encounter, he caused the company to sit downe to the banquet, and so disposed the matter, that Camma sate at the table right ouer against him, wherby he freely fed his eyes on that meate which conuerted rather to the nourishment of sickenes, then to hollsome humors of health. For as the finest meates that be, by one in extremitie of sickenes, resolue not to be pure blood, to strengthen the body, but to warrish

hymours to feede the feuer and diſeaſe: ſo though her face and lookes were fine & ſweete, and brought delight to al the beholders eyes, yet to him they wrought only torment & trouble of minde. And notwithſtanding, he perceiued her beauty to breede his bane, and her lookes to procure the loſſe of his libertie, and that as the Cocatrice by ſyght onely ſleeth: ſo ſhe by courteous countenance only, kylled and wounded his hart, yet coulde he not refrayne his eyes from beholding her, but according to ỹ nature of the ſickly pacient, which chiefly deſireth that which chiefly is forbidden him, he ſo inceſſantly threw his amarous glaunces toward her, that his eyes were altogeather bleared with her beautie, & ſhe alſo at the length began to perceiue his louing lookes towards her, which made her looke pale in token of the litle pleaſure ſhe toke in his toyes, and of the great feare ſhe had, leaſt ſome other ſhoulde marke them, wherby her good name might come in queſtion. The banquet being ended, euery one of them prepared themſelues to heare a ſtage play, which was then redy to be preſented. But Sinorix beyng able to play but one part, which was, of a poore paſſionate louer, determined to goe forwarde with the tragedy alredy begunne betweene Camma and him, and ſeeing her ſet out of her huſbandes ſight, placed him ſelfe by her, & entred into reaſoning with her, to this purpoſe. If (fayre lady) this ſimple banquet had been ſo ſweete and pleaſaunt to your ſeemely ſelfe and the reſt, as your ſyght is delightfull to me, I am perſwaded you would not haue changed your cheere for Nectar and Ambroſia, which the Poetes fayne to be the foode of the Goddes: but ſeeyng there was no cauſe of delight in the one, and the other conteyneth that in it which may content the Goddes them ſelues, I ſhall deſyre you in good part to accept the one, and curteouſly to account me worthy to inioy the other. And though I haue not heretofore by dutiful ſeruice manifeſted vnto you the loyaltie of my loue, yet yf my poore hart coulde ſignifie vnto you the aſſaultes it hath ſuffered for your ſake, I doubt not but that you would confeſſe, that by force of loue I had woon you, and were worthy to weare you. For albeit by humane lawes your huſband onely haue intereſt in you: yet by natures lawes, which beyng more auncient, ought to be of more aucthoritie, he ought to enioy you, which loueth moſt in you, which loueth you beſt, and endureth moſt payne for your ſake. And for proofe of Natures lawes, it may pleaſe you to conſider the qualitie of the ſhee Wolfe, who alway choſeth that Wolfe for her make, who is made moſt leane & foule by folowing her: beſides that, my title marcheth vnder the enſigne of iuſtice, which is

a vertue

a vertue geuyng to euery one accordyng to his desert, and that the desert of loue, is only loue agayne, I knowe you are not to know: for al the goodes in the world are not able to requite good wyl, the one belongyng to the minde, the other incident to the body: but from the equitie of my cause I appeale to your good grace and fauoure, and at the bar of your beautie I humbly hold vp my handes, meanyng to be tryed by your curtesie & mine owne loyaltie, & minding to abyde your sentence, either of consent vnto life, or of deniall vnto death. Camma hearing this discourse, as soone looked red for shame, as soone pale for anger, neyther would disdayne let her make hym answeare, neyther would her griefe geue her leaue to hold her peace, but standing awhile in a maze betweene silence and saying, at length she brake of the one, and burst out into the other, in this sort.

If (Sir) your banquet had been no better, then this your talke is pleasaunt to me, I am perswaded the dyshes woulde haue been taken whole from the Table without touching: but as the one was far better then the company deserued, so the other for a far worse woman might more fitly haue serued: and if your sweete meate haue such sower sauce, the next time you sende for me, I wyll make you such answere, as was made to Craterus the Emperour by Diogines, when he sent for hym to make his abode with him in his Courte: who answeared, he had rather be fed at Athens with salt, then liue with him in al delicacie: so for my part, I promise you, I had rather be fed at home with bread and water, then pay so dearely for daintie dyshes.

Touching the paynes you haue endured for my sake, I take your woordes to be as false towardes me, as you would make my fayth towardes my husband. But admit they were true, seeing I haue not willingly been the cause of them, I count not my selfe bound in conscience to counteruaile them, only I am sory they were not bestowed on some more worthy your estate, & lesse worthy an honest name then my selfe, which being ỹ chiefe riches I haue, I meane most diligently to keepe. The interest which cauellingly you clayme in me, as it consisteth of false premises, so though the premises were true, yet the conclusion which you inferre therof foloweth not necessarily: For were it so that your loue were greater towardes me then my husbandes (which you can not induce me to beleeue) yet seeing my husband by order of lawe hath first taken possession of me, your title succeeding his, your successe and sute must needes be cold & naught: for as your selfe say of lawes, so of titles the first are euer of most force, & the most auncient of most

methoritie. Your Wolupshe example, though it shewe your Forely hayne, yet doth it inforce no such proofe to your purpose, but that by my former reason it may be refelled, for that the Wolfe is free from the proper possession of any: but therein truely you obserue decorum very duly, in vsing the example of a beast in so beastly a cause: for like purpose, like proofe, like man, like matter. Your manly marching vnder the enligne of Justice, yf Reason be your captaine general to leade you, I doubt not, but soone to turne to a retire: for yf it be good wyll which you beare me, I must needes graunt you duly deserue the like agayne: but when you are able to proue it good wyl to deflowre my chastitie, to bereaue me of my good name, to dispoyle me of mine honour, to cause me to transgresse the bondes of honestie, to infringe my fayth towardes my husband, to violate the sacred rites of Matrimony, to pollute the temple of the Lord, with other innumerable enormities, when, I say, you are able to proue these to proceede of good wyl, then wyl I wyllyngly yeelde consent to your request. But see the vnreasonablenesse of your suite: would you haue me in shewing curtesie toward you, commit cruelties towards my selfe: should I, extending mercy to you, bring my selfe to miserie: should I place you in pleasure, and displace my selfe of all ioy? for what ioy can a woman inioy, hauing lost her chastitie, which ought to be the Joy, Jewel, and Jem, of al Gentlewomen of my calling and countenaunce? Your appeale from your owne cause to my curtesie, bewrayeth the naughtinesse thereof: for if it be not yll, why stycke you not to it? If it be good, why appeale you from it? But seeyng you haue constituted me iudge in this case, you know it is not the part of a iudge to deale parcially, or to respect the man more then the matter, or to tender more mine owne case then your cause: therefore indifferently this sentence definitiue I geue, I condemne you henceforth to perpetuall silence in this suite, and that you neuer hereafter open your mouth herein, being a matter most vnseemely for your honour, and most preiudiciall to my honestie: and in abidyng this sentence (if you can be content with honest amitie) for the curtesie which I haue alwayes found at your handes, and for the good wyl which you pretende to beare me, I promise you, you shal inioy the second place in my hart, and you shal finde me friendly in al thinges, which either you with reason can aske, or I with honestie graunt.

Sinorix hauing heard this Angel thus amiably pronouneing these wordes, was so wapt in admiration of her wysedome, and rauished in contemplation of her beautie, that though she had not inioyned hym to silence,

silence, yet had he not had a worde to say: and least his lookes myght bewray his loue, & his countenaunce discouer his case, he secretly and sodaynely withdrew him selfe into his chamber, to study what face to set on the matter: & casting himselfe vpon his bed, after he had meamed a whyle vpon his dotyng deuises, at length he awaked out of his waueryng thoughtes, and recouered the possession of his senses agayne: by which tyme the play was ended, and his guestes redy to depart, whereupon he was driuen to come foorth of his chamber to take his leaue of them: and bydding his Mistres good night, he gaue her such a looke, that his very eyes seemed to pleade for pitie, so that what his tongue durst not, his eyes did. His guestes being gone, he disposed him selfe to rest: but loue (which was then his good maister) wylled hym otherwyse to imploy that night, which was, in examining perticularly euery poynt of her answere. And though the first part seemed somwhat sharpe and rigorous, and the second conteyned the confutation of his cause: yet the thyrd & last part seemed to be mixt with metall of more milde matter, which he repeated to himselfe a thousand times, & therevpon, as vpon a firme fundation, determined to rayse vp his buyldyng agayne, which the two former partes of her answere had vtterly ransackt to the grounde. But mistaking the nature of the grounde whereon the fundation was layde, his building (as yf it had been set in sande) soone came to ruine: for by that promise of friendshyp, which she friendly made hym, he sinisterly conceyued hope of obteynyng that, which she neyther with honour could promise, neyther with honestie perfourme: & feeding him selfe with that vaine hope, in great bauery, as in a maner assured of the victorie, he wrote vnto her to this effect.

Albeit good Mystres, you haue inioyned my tongue to silence, yet my handes are at libertie to bewray the secretes of my hart: and though you haue taken my hart prisoner, yet my head hath free power to pleade for release and releefe. Neyther would I you should count me in the number of those cowardly Souldiers, which at the fyrst Canon that roreth, geue ouer the siege of the Citie they assault: for I haue been alwayes setled in this opinion, that the more hard the fight is, the more haughtie is the conquest, and the more doubtfull the battayle, the more doughtie the victorie. And as it is not the part of a polytike Captayne to put him selfe in peryll, without hope of pray, or prayse: so to winne the bulwarke of your Brest, I count it a more rych booty, then Cæsar had in ransackyng so many Cities, and a more rare prayse then euer Alexander had in subduyng so many Nations.

And

And though my presumption may seeme great, in practising on one of so high a callyng as your sweete selfe, yet seeing in al degrees of frindship, equalitie is chiefly considered, I trust you wyll cleere me of crime that way: neither would I, you should thinke my slight so free to stoupe at euery stale. For as the haughty Hauk wyl not pray on carion: so neither will courtly silkes practise country sluts. But because I know ỹ to be in you, which both concerneth my callyng, & consenteth with my fancy, I haue chosen you for the goddesse of my deuotions, humbly beseeching you with pitie to heare the prayers, which I with paine poure foorth before you, that it may not be sayd, your name hath ben called on in vaine, whereby you may loose that honor which other of duetie, & I of deuotion do owe vnto you. The benefite which you bestow on me, in graunting me ỹ second place in your hart, as I must acknowledge, though somwhat vnthankfully, so must I craue a greater, though somwhat impudently: for seeing my whole hart and body are yours, me thinkes a peece of your hart is a poore peece of amendes. May the matter vprightly, consider my case courteously, and take compassion on me speedyly. Yours altogether, Don Sinorix de Scientia.

Camma hauing receiued and read this letter, was assailed diuersly, sometime with sorow, in thinking on ỹ time she first saw him, or he her, sometime with repentance of her former promise made him, sometime with pitie on his part, sometime wt pietie on her owne: but at length pietie vanquished pitie, & caused her to send this rough reply to his letter.

The litle account you make of me and my good wyl, I perceyue by the litle care you haue to satisfie that which I gaue you in charge. You would yll haue done as the knight Virle dyd, who at the commaundement of his lady Zilia forbare the vse of his tongue, & remained dumbe the terme of thee yeeres. But as you subtilly thinke to discharge your selfe of my charge, by wryting, and not speaking, so by wryting I simply do you to vnderstand, that from hencefoorth you looke for no more at my handes then at a strangers, I wyl not say an enimies: for seeing my promise was but vpon condition, the condition beyng broken, my promise is voyd. And seeing you haue plaide ỹ pelting merchant venturer, to hazard that good wil & credite you had with me, to get more, the tempest of my iust displeased minde hath driuen your suite against the rough rockes of repulse, and you haue made shypwracke of all: your corragious persisting in your purpose, proueth you rather a desperate sot, then a discreete souldier: for to hop agaynst the hyl, & striue against the streame, hath euer been counted extreame folly: your valiant ventu-

ryng

ring for a pray of value, proceedes rather of couetousnes then of courage, for the valiant souldier seeketh glory, not gayne: but therein you may be more fitly resembled to the Caterpiller, which cleaueth only to good Fruite: or to the Moth, which most of all eateth the best Cloath: or to the Canker, which commonly breedeth in the fayrest Rose: or to the Wolfe, which by his wyl, wyl kil the fattest Sheepe. The equalitie which you pretende to be betweene vs, is altogether vnequall: for both you exceede me in degree, and I excell you in honestie, so that neither in calling nor qualitie, there is any equalitie betweene vs. Whereas you haue chosen me for your goddesse, I beseech you suffer me to remaine an earthly creature, & serue you that God which can bridle your wanton desires, and geue you grace to geue your neighbours leaue to liue honestly by you: Least you take his name in vaine, who wyl verily punyth your vanitie at the length, though for a tyme he suffer you to wallow in your wickednesse. For it is the prudent policie of God, to suffer the sinful long time to swim in their sinne, to make their sinking more sorowfull, by theyr sodaine shrinkyng from prosperitie to aduersitie: For aduersitie is euer most bitter vnto him, who hath long tyme lyued in prosperitie, neyther must you thinke that that which is deferred, is taken away. For as your selfe, or any other that oweth money, though you deferre your creditour for a time, yet you defraude him not altogether of his due: so, though God take dayes with you for a time, yet assure your selfe he wyll pay you at the length, yea, and perchaunce with large vsurie, besides the due debt. For as a Hauke, the higher pitch she flyeth from the ground, with the more force she stoupeth downe vpon her pray, and can the more easily commaunde it, or as a stroke or blow, the higher it is lyfted, the heauier it lighte: so Gods vengeance the longer it is deferred, the more it is to be feared. And this good counsell take of me, as the last benefite which you shall euer receiue at my handes. Yours nothing at al, Constantino Camma.

Sinorix hauing seene this rigorous resolution of his mistres, went another way to worke, he suborned an olde woman of the Citie, well seene in solicityng such suites, to goe vnto her, & present her from him with many rich iewels, all which (he wylled her to tell) he would wyllingly bestow for one simple consent of her good wyl. The old woman hauing done his shamefull message without shame, sayd of her selfe in this sort. Surely mistres Camma, if the experience which olde yeeres haue geuen me, myght craue credite for the counsell which I shal geue you, I would not wyshe you to refuse the friendshyp of suche a one as

Sinorix is, who is able to fyll your purse with pearles, and fulfyll you with pleasure euery way: neither is it wysedome for you to spend your golden yeeres but in golden pleasure, and not to be tyed to one dyet, which bringeth sacietie and lothsonnesse, but to haue choyce of change, which breedeth appetite and lustinesse.

The chaste eares of Camma not able to endure this course discourse, she cut of her ghostly counsayle with these cuttyng wordes. Gentlewoman, yf you were indued with as many good conditions, as you haue lyued yeeres, you woulde neuer haue vndertaken so shamefull a message, and were it not more for reuerence of your yeeres, then respect of your arrant, I would make your filthy trade of life so famous, that you should euer hereafter be ashamed to shew your face in any honest company. What, doo you thinke, though money can make you a Baude, that it can make me an Harlot: and though you for gaine flee no filthynesse, that I for glory folowe no faythfulnesse, eyther towardes my spouse and husband, eyther towardes my Lord and GOD: Do you iudge me so couetous of coyne, or so prodigal of mine honor, that to get the one, I wyll loose the other: Or doth he that sent you thinke so abiectly of me, that gayne may more preuaile with me then good wil, money more then a man, coyne more then curtesie, Iewels more then gentlenesse, Pearles more then perils and paynes which he hath endured for my sake: No let him vnderstand, if any thing could haue caused me to swarue from my duetie, loue, not luker should haue alured me therto. But as I am fully resolued, faythfully to keepe my vowe and promise made to my husbande, so I beseech him not to bestow any more labour in attempting that, which he shall neuer attayne vnto: for before this my resolution shalbe reuersed, he shal see the dissolution of my body into dust. But yf he wyl not thus geue ouer his suite, he wyll cause me to make those priuy to his dealing, who wyl make him ashamed of it: and for your part, you may packe you hence with this your trash and trumperie, to those which measure their honour by the price of profite, and their glory by the guerdon of gayne. This honest woman being gone away with a flea in her eare, Camma began to thinke on the matter with aduised deliberation, and entred into reasonyng with her selfe in this sort.

What fearefull follie is this in me to contemne the friendshyp of so great a Lord as Sinorix is, whom the greatest Lady in this land would willingly receyue for husband, and yet I rigorously refuse for seruant: What is that honour whereupon I stand so stifly: Shall it not rather

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encreaſe myne honour, to haue ſo honourable a ſeruaunt? And what is that chaſtitie which I ſeeke ſo charily to keepe? doo not ſome men ſay, that women alwayes lyue chaſtly enough, ſo that they liue charily enough? that is, ſo that they conuey their matters ſo couertly, that their doinges be not commonly knowne, for otherwiſe, to incontinencie were added impudencie: likewyſe, for a woman to enter into conuerſation with a raſcall of no reputation, can not be but a great blemyſhe to the bryghtneſſe of her name (for a foule adulterer, is euer worſe then the adultery it ſelfe) and is it not a great ſigne ſhe greatly loatheth her huſbande, when ſhe likeþ one better, which is euery way worſe? but to haue a friende of reſeruation, whoſe very countenaunce may credit her huſband, me thinkes cannot be great diſhonour to eyther the one or the other. What diſhonour was it (I pray you) to Helen, when ſhe left her huſband Manelaus and went with Paris to Troy? Did not the whole glory of Greece, to her great glory, goe in armes to fetch her agayne? And if ſhe had not been counted a peece of price, or if by that fact ſhe had defaced her honour, is it to be thought the Grecians woulde haue continued ten yeeres in warre continually to win her agayne? But to leaue honour and chaſtitie, and come to commoditie and ſafetie: what do I know what perils wyl folow of this repulſe? It is likely Sinorix wyll put vp this reproch paciently? May I not iuſtly looke to haue his loue turned to hate, and that he wyll eyther by tyrannous meanes ſeeke the ſubuertion of my huſband, and his whole houſholde, either by treacherous meanes worke the ouerthrowe of me and my good name? For the firſt, Edwarde a king of England may ſerue for an example, who when the Counteſſe of Saliſbury would not conſent to content his incontinent deſire, he ſo raged againſt her parentes and friendes, that the father was forced to perſwade his owne daughter to folly, and the mother as a baude to proſtitute her to the kinges luſt, and bring her to his priuie chamber. For the ſecond, the Earle of Pancaliar may ſerue for teſtimonie, who when the Ducheſſe of Sauoy would not yeelde to his laſciuious luſt, wrought ſuch wyles, that ſhe was condemned for adulterie, and iudged to ſuffer moſt ſhamefull death by burnyng. Now to preuent either of theſe perils, it lieth in my power: and ſeeing of euyls the leaſt is to be choſen, I thinke it better then to hazarde life, lyuyng, or good name, to looſe that which ſhalbe no great loſſe to my huſband or my ſelfe: for as the Sun though it ſhine on vs here in Italy, yet it geueth light likewiſe to thoſe that are in England & other places, or as the Sea hath fyſhe for euery man, or as one good dyſhe of meate

may wel ſuffice two perſons though very hungry: ſo is there that in no wherewith Sinnatus may be ſatiſfied, and Sinorix ſuffiſed. And this incouageth me thereto, the rather, for that I ſee by experience in moſt of my neighbours, that thoſe are euer moſt made of by their huſbandes, who that way deale moſt falſly with their huſbandes. Beſides that, how openly ſo euer they deale in theſe affayres, their huſbandes neuer heare of it, & though they do heare of it, yet wyl they not hearken vnto it: and though they do in a maner ſee it, yet wil they not beleeue it: and though they do beleeue it, yet wyl they loue them the better, to haue them leaue it the ſooner. Agayne, what knowe I whether my huſbande deale falſely with me, and row in ſome other ſtreame, which if it be ſo, I ſhal but ſaue his ſoule in paying his debtes, and exerciſe the vertue of iuſtice in requiting lyke for lyke. And touching coruptyng of my chyldrens blood, I thinke it made more noble, in participating with a blood more noble then my huſbandes is. But canſt thou harlot call him huſbande, whom thou meaneſt ſo wickedly to betray? Am I in my wittes to vſe theſe witleſſe wordes? Is it my mouth that hath vttered this blaſphemy? or was it the deuyll within me that deliuered it foorth? No, yf I were gyltie but in thought hereto, I would reſtore the fault with criminall penance, yea yf I felt any part in me apt to any ſuch euyl, I would cut it of, for feare of infecting the reſt of the body. Good God, whither now is honour fled, which was euer wont to be the faireſt flower in my garland? Whither now is chaſtitie chaſed, which hath been alwayes the chiefeſt ſtay of my ſtate? Shall the ſunne of my ſhynyng lyfe be now eclipſed with an act ſo filthy, that the very remembraunce thereof is no leſſe greeuous then death? Why, was Helen for all her heauenly hew, any other accounted then a common harlot? and was it not onely to be reuenged on her and her champion Paris, that the Grecians continued their ſiege ſo long? And touching the inconueniences I may incur by this refuſal, is any euyl worſe then diſhoneſty? Is there any thing to be fled more then offence? Is not the loſſe of goodes leſſe, then of ones good name? Is not an honourable death, to be preferred before an infamous lyfe? And touching the Countelle before rehearſed, had ſhe euer married with the king, if ſhe had not continued in her conſtancie to the ende? And for the Duchelle of Sauoy, what hurt ſuſteyned ſhe by that falſe accuſation? Did it not make her glory & vertue ſhew more ſplendently to the whole world? Yes no doubt of it. For like as ſtreames the more ye ſtop them, the hygher they flow, & trees the more ye lop them, the greater they growe, or as ſpices, the more they are beaten, the

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ſweeter ſent they ſende forth, or as the hearbe Camamile, the more it is troden downe, the more it ſpreadeth abrode: vertue and honeſtie, the more it is ſpited, the more it ſprouteth and ſpringeth: for honour euer is the rewarde of vertue, & doth accompany it as duly as the ſhadow doth the body. And as the Sunne, though it be vnder a cloude, keepeth ſtyll his brightnes, though we ſee it not: ſo vertue, though it be dimmed with deuyliſh deuices, yet it keepeth her power and ſtrength ſtill, though to vs it ſeeme vtterly to be extinguiſhed: ſo that ſo long as I remaine vertuous & honeſt, I neede not care what man, malice, or the deuill can deuiſe agaynſt me. No, no, deare chyldren, you ſhall not by my meanes be ſuſpected to be baſtardes, neither wil I make thee ſweete huſband, aſhamed to ſhewe thy face amongſt the beſt of them: and I wyl let thee vnderſtand the villanie which that viper Sinorix indeuoreth to doo thee. And ſhall I deale ſo fondly in deede? Is not the repulſe punyſhment enough, vnleſſe I bewray his doinges to my huſband, & ſo procure him further diſpleaſure? Yea, I might therby be occaſion to ſet them togeather by the eares, whereby it might fall out (as the euent of battel is alwayes doubtful) that my huſband might be hurt, or ſlayne, and then the common repoꝛt woulde be (as the people are euer prone to ſpeake the woꝛſt) that I, being an yll woman, had conſpired his confuſion, and ſet Sinorix to ſlea him. And though no ſuch thyng chaunced (as God forbid it ſhould) yet this at leaſt I ſhould be ſure to get by it, that my huſband euer after would be iclous ouer me, and right careful would he be to keepe that which he ſawe others ſo buſily to ſeeke. And (ſuch is the malice of men) perchaunce he would iudge ſome light behauiour in me, to be the cauſe that incouraged Sinorix to attempt my chaſtitie. For men haue this common opinion among them, that as there is no ſmoke but where there is ſome fyre, ſo ſeldome is there any feruent loue, but where there hath ben ſome kindnes ſhewed to kindle ons deſire. Moreouer, this toy may take him in the head, that it is a practiſe betweene vs two to preuent ſuſpition, & cloke our loue, & with the firme perſwaſion of my inuincible chaſtitie, to lul him aſleepe in ſecuritie, & then moſt to deceiue him, when he leaſt ſuſpecteth guile: and if at any time he heare of it by other, I may ſtop his mouth with this, that I my ſelfe told him of it, which if I had ment to deale falſly with him, I woulde not haue done: yea what know I whether he wyl like the better or woꝛſe of me, for breeding ſuch a bees neſt in his brayne? Laſtly, I ſhould derogate much from mine owne vertue, and in a maner accuſe my ſelfe of proneneſſe to fall that way, as though I were not ſtrong enough to with-

ſtand his aſſaultes, without the aſſiſtaunce of my huſband. Yes God, in whom I repoſe my truſt, ſhall fortifie me agaynſt the furie of my foes, and geue me grace with wiſedome to eſcape his wyles, with charineſſe to eſchewe his charmes, and with pietie to reſiſt his prauitie.

Now to returne to Sinorix, ſo ſoone as that olde Pandarina had related vnto him at large the anſweare of his Miſtres, he fell from the place he ſate, flat vpon the ground, and lay in a traunce a great whyle: and now thoſe ſparkes which before loue had kindled in him, were with continuall ſighes ſo blowen, as it were with a payre of bellowes, that they brake foorth into fierie flames, and that which before was fancie, was now turned to furie: for being come to hym ſelfe, or rather being quite paſt him ſelfe, with ſtaring lookes, pale countenaunce, with fierie eyes, with gnaſhyng teeth, with tremblyng tongue, in rage he roared foorth theſe wordes.

And ſhall I thus be fruſtrate of my deſire? ſhall I with wordes and workes, with prayers and preſentes, purſue the good wyll of a daintie diſdayning dame, and receiue but labour for my loue, and griefe for my good wyl? But ah frantick foole, why do I in my rage, rage agaynſt her who is the moſt fayre and curteous creature vnder heauen? No, it is that churle Sinnatus that ſoweth the ſeede of my ſorowe, it is his ſeuerite towardes her, that cauſeth her crueltie towards me, the feare ſhe hath of him, is the cauſe ſhe darreth not take compaſſion on my paſſions. And ſhall he ſwim in bliſſe, and I lye drenght in deepe diſpayre? Shall he be ingorged with pleaſure, and I pine away in payne? No, I wyll make him feele that once, which he maketh me feele a thouſande times a day. And hereupon determined with himſelfe, by ſome meanes or other, to procure the death of Sinnatus, thynking thereby the ſooner to obteyne his purpoſe of his wyfe. And callyng vnto hym one of his ſwearing ſwaſhbuckler ſeruantes, he layd before him ỹ platforme of his purpoſe, & told him plainely, if he would ſpeedily diſpatch Sinnatus out of the way, he would geue him a thouſand crownes in his purſe, to kepe him in an other Countrey. His ſeruant, though altogeather paſt grace, yet for faſhion ſake began to aduiſe his maiſter more wiſely, ſaying.

For mine owne part it maketh no matter, for an other Countrey is as good for me as this, and I count any place my Countrey, where I may liue wel, & wealthyly: but, for your part it behoueth you to looke more warely to your ſelfe, for that your loue towardes Camma is knowen to diuers of this Citie, by reaſon whereof, if I ſhould commit any ſuch act, it muſt needes be thought that you muſt needes be acceſſarie thereto,

thereto, which wyll turne, though not to your death, for that none hath auctho-ritie aboue you, to execute the rigour of the lawes vpon you, yet to your vtter shame and repro-ch it can not but conuert.

Tush (sayth his maister) the case is light, where counsayle can take place: what talkest thou to me of shame, that am by iniurious & spiteful dealing depriued the vse of reason, and dispossessed of my wits and sen-ses? Neither am I the first that haue played the like part. Did not Da-uid the chosen seruant of God, beyng blasted with the beautie of Ber-sabe, cause her husband Vrias to be set in the forefront of the battaile to be slayne, which done, he married his wyfe? And why is it not lawfull for me to do the like? But I know the worst of it, if thou wylt not take it vpon thee, I wyl either do it my selfe, or geat some other that shal.

The man seeyng how his maister was bent, both to satisfie his minde, & to gayne so great a summe of money, promised to perfourme his charge: which with opportunitie of tyme and place he did. And see-ing Sinnatus on a tyme (in yl tyme) passing thorow a blinde lane of the Citie, he shrowded hym selfe in a corner, and as he came by, shot hym thorow with a Pistoll: which done, he foorthwith fled the Countrey. Camma hearing of the cruel murder of her husband, and by the circum-stances, knowing Sinorix to be the authour thereof, tearing her heare, scratching her face, and beating her body agaynst the ground, so soone as the fluddes of teares had flowen so long that the fountayne was dry, so that her speech might haue passage, which before the teares stopped, she began to cry out in this careful manner.

O God, what iniustice is this, to suffer the earth to remayne pol-luted with the blood of innocentes? Diddest thou curse Cain for kyl-lyng his brother Abel? and wilt thou not crucifie Sinorix for sleayng Sinnatus? Is thy hart now hardened that thou wylt not, or are thy handes now weakned that thou canst not preserue thy seruantes from the slaues of Sathan? If there be no safety in innocencie, wherein shal we repose our selues? If thou be not our protector, who shal defend vs? If the wycked vanquysh the vertuous, who shall set foorth thy honour and glory? or who wyll so much as once cal vpon thy name? But what meane I wretched wyght to exclayme against God, as the authour of my euyl, whereas it is onely my selfe that am guyltie of my husbandes death? It is I that pampred vp my beautie, to make it glister in the syght of euery gazyng eye, in the thriftlesse theede whereof this Tirant was intangled, that to vnwinde him selfe thereout, he hath wrought all this mischiefe. It is I that would not detect his doinges

to

to my husbande, whereby he myght haue preuented the perill which hung ouer his head. And seeing I haue ben the cause of his death, shall I (being a murderer) remayne alyue? Did Alcione, seeing the dead carkasse of her husband Ceix cast on shore, willingly cast her selfe into the Sea to accompany his death? And shall I see my sweete Sinnatus slayne, and not drinke of the same cup? Did true Thisbe goare her gorgeous body with the same swoorde wherewith princely Piramus had pricked him selfe to the hart? And are not my handes strong enough to do the lyke? Did Iulietta dye vpon the corpes of her Romeo? And shall my body remayne on earth, Sinnatus being buried? No, gentle death come with thy dreefull dart, and pearce my payneful hart, & with one death, ryd me out of a thousand deathes at once. For what thought do I thinke on my Sinnatus, which doth not procure me double death? What thing do I see belonging to him, which is not a treble torment vnto me? But it is cowardlinesse to wish for death, and couragiousnes valiantly to take it. Yes, I can & wyl bestowe my lyfe for my Sinnatus sweete sake. But O God, shal that Tirant remayne a lyue to triumphe in his treachery, and daunt in his villany? Shal I not see his fatal day, before my final ende? It is his blood that wyl be a most sweete sacrifice to the ghost of my Sinnatus, not myne: and then can I ende my lyfe contentedly, when I haue offered vp this acceptable sacrifice, and vntyl such tyme as I haue opportunitie hereto, I wyll prolong my dolefull dayes in direfull greefe, and onely the hope of reuengement, shall heauily holde my lothsome lyfe and sorowfull soule togeather: For other cause why I shoulde desire lyfe I haue not, for that I am vtterly depriued of all ioyes of lyfe. For as the byrd that is hurled with some blow, lieth a loft on the leaues, and heares his felowes sing, and is not able to vtter one warbling note out of his mournefull voyce, but rather hates the harmony which other byrdes do make: so I, my hart being hurled and broken, syt solitarily alone, & see some hang about their husbandes neckes, some closely clip them in their armes, some trifle with them, some talke with them, all which sight redoubleth my payne, to thinke my selfe depriued of those pleasures: yea to a wretched wounded hart that dwels in dole, euery pleasant sight turnes to bitter spight, and the onely object which shall euer content my eyes, shalbe the destruction of that Tirant, which hath brought [illegible] this desolation.

Now Sinorix, thinking that [illegible] had taken away her teares and sorowe, and supposing that neither she, neither any other had suspected him for the murder of her husband, began to enter into the lystes of lust

agayne,

againe, and with a newe encounter of incontinencie to set vpon her. But she so much abhorred him, that if she but heard his name, it caused her nature to faile in her, and all her senses to fainte: so that when she saw no possibilitie to impel her to impietie, he meant to moue her in the way of marriage, and caused her neere kinsfolke and friends to solicite his suit vnto her: who partly for feare of his displeasure, partly for that they knew it would be greatly to her aduancement, laboured very earnestly in the matter, & were so importunate vpon her, that no answeare would satisfie them. Now, Camma seeing she could not be rid of her friendes, and foreseeing that by this meanes she might be rid of her enemie, agreed to take him to husband. And the day of the solemnizing of ỹ marriage being come, they went together to the temple of Diana, where all things, according to custome beeing consummated, the bryde wife (as the vse was) dranke to her husband in drinke, as hee thought, but in deede in poyson, which she had prouided of purpose: & when she saw he had dronke vp his death, she said vnto him, Goe now, & in steede of thy mariage bed, get thee a graue, for thy mariage is turned to murder, a punishment iust for thy outragious lust and cruel tyranny, for vengeance asketh vengeance, and blood, blood, and they that sow slaughter, shalbe sure to reape ruine and destruction. Now Sinorix hearing these wordes, and feeling the force of the poyson to worke within him, assayed all the remedies he could to cure himselfe, but all in vaine. Camma also feeling the poyson to preuaile within her, fell vpon her knees before the aulter of Diana, vttering these wordes.

O goddesse, thou knowest how, since the death of my sweet husband, this life hath been most lothsome and sowre vnto me, and that the only offering vp of this sacrifice kept me from him, which nowe in thy presence I haue performed, I thinke my selfe to haue satisfied my dutie, and purchased thereby a passport, to passe to the place & paradise where my husband hath his habitation.

Immediatly vpon this, so well as she could, she crauled home to her house, where shee was no sooner, but shee had certaine tidings brought her, that Sinorix was dead: Wherewith, with great ioy, shee cast her selfe downe vpon her bed, and called her little children about her, and blessing, and bussing them, saide.

Alas prety Imps, who shall now defend you from your foes? Who shall redresse your wrongs? Your mother is gone, your mother is going, and you poore soules must bide behinde, to abide the brunt and bitter blastes of this wretched world. Ah, if the loue which I bare my hus-

band, had not been exceeding great, nature woulde haue caused mee to haue had some care of you, and for your sakes to haue suffered my selfe sometime longer to liue: but now as I haue shewed my selfe a louing wife, so haue I scarce shewed my selfe a naturall mother. But alas, it was reason I shoulde preferre him before you, who was the authour of you, and who blessed me with you. Well, I see now my time is come, my tongue begins to faile, come deare children, & take your last conge of your lost mother. God shielde you from shame, God preserue you from perill. God send you more prosperous fortune then your poore parents haue had. And thus farewell my fruite, farewell my fleth, farewel sweete babes, & (O) welcome my Sinnatus, whome I see in the skies redy to receiue me: and so in sorrow and ioy shee gaue vp the ghost.

Nowe I would wishe you blazing starres, which stand vpon your chastitie, to take light at this lot, to take heed by this harme: you see the husband slaine, the ruffian fled, the louer poysoned, the wife dead, the friendes comfortlesse, the children parentles. And can the preseruation of one simple womans chastitie, counteruaile all these confusiõs? Had not the losse of her chastitie been lesse then of her life? Yea and of so many soules, which (no doubt) are in danger of damnation by their desperate and sodaine death? and of her owne specially, by her wilfull and voluntarie death? But it is naturally incident to women, to enter into extremities, they are either too louing, or too loathing: too courteous, or too coy: too willing, or too wilfull: too merciful, or too mercyles: too forward: or too froward: too friendly, or to fiendly: the meane they alwaies meanely account of: otherwise shee might with reason (soner thẽ rigor) haue repressed his rage, she might with some cõtinent curtesie, haue cooled his incõtinẽt desire: & better it had bin to haue driuen him on with delaies, then to haue driuen him into such despayre, & to haue brought him into som error, then to haue put him into such terror. But howsoeuer my words run, I would not you should take them to tend altogether to her dispraise: for as I must cõdemne her cruelty, so can I not but commend her constancie and chastitie, and thinke her worthie to be compared to Lucrece, Penelope, or what woman soeuer that euer had any preheminence of praise for her vertue. And I would wish my gallant youthes, which delight to gaze on euery garish glasse and to haue an Oare stirring in euery beautiful boate, not to row past they reach, not to fixe their fancies vpon impossibilities, not to suffer themselues to be blasted with the beames of beautie, or scorched with the lighting of louing lookes: such loue towards the married is euer

without

wichout law, such fire is without feare, such suites are without shame, such cankars, if they be not at the beginning cured, grow to the confusion of the whole body. Therefore Gentlewomen, I leaue it to your iudgements to giue sentence, whether he more worthy of reprehensiō, he or she. He had the law of loue on his side, she had ỹ law of men & of marriage on her partialoue led him, which the Gods themselues cannot resist, chastitie guided her, which the Goddesses themselues haue lost: he killed him whom he counted his enemy, she killed him whome shee knew her friend: she with reason might haue preuented great mischief, his wings were too much lymed with lust, to flee forth of his folly.

Tereus and Progne.

Tereus *king of* Thrace, *enamored of* Progne, *daughter to* Pandion *Prince of* Athens, *obteineth her in marriage, and conueyeth her into his owne countrie.* Progne, *desirous to see her sister,* Philomela, *moueth* Tereus *to goe to* Athens, *and to get lycence to bring her into* Thrace, *who on the way falling into vnlawfull lyking of her, forceth her to his pleasure, & cutteth out her tongue, that she might tel no tales.* Progne *hauing hereof secrete intelligence, in liew of that foule fact, murdreth his & her own sonne, younge* Itys, *and dresseth him in meates for his fathers mouthe. Which horrible deede when* Tereus *woulde haue reuenged vpon the mother and Ante, they escape his handes, and are transformed into Birdes.*

IF it were meete for mortall creatures to complaine of their immortall creator, then truely may we iustly prepare complaynt agaynste our maker, for that of all his creatures he hath made man moste miserable. Herbes, Trees and plantes he hath framed wichout sense, whereby they neuer feele the force of winters blastes, neither the fire of Sommers blaze: Foules, Fyshes, and Beastes, hee hath bereaued of reasonable soule, whereby they beare the brunt of their bodyes only, and are not molested with the motion of the minde: but man hee hath made subiect to infirmities of the bodye, to mysteries of mynde, to all stormes of strife, and pangues of payne. And as the Camelion chaungeth him selfe into the colour and hewe of euery thing he doeth viewe: so man is made apt to be transtourned into any misfortune, & to receiue any euil that raigneth vpon the face of the earth, yea, if we consider the whole course of our lyfe, we begin with cries, & end with cares: for we are no sooner out of our mothers wombe, but wee forth-

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with cry, to signifie the sorow which will ensue in our succeeding age. In our infancie our tender bodyes are subiect to many infirmities, in our childhood our weake mindes are troubled with manye toyes: wee are plyed sore to science, which is of hard digestion to vs, we fear e the Maisters lowring looke, which is a continual torment vnto vs: but oh, the sea of sorowe and waues of woe, which then ouerwhelm vs, when we once arriue to mans estate. What vaine desires? What fantasticall follies? What careles and spareles spēding? What prodigal pride? What fiery flames of loue? What harebraine heate of hate? What pensiue feare of parents displeasure? What solitarinesse in single life? What minde to marry? What miserie in mariage? What charge in chyldren? What care of their instruction? What feare of their distruction? And touching our owne bodyes, what often surfetynges? What perilous pleuresies? What fearful feueres? What dangers in warre? What peril in fight? Yea, what sorow which this age is not subiect to? Lastly, in old age we couetously care for Coine, we toyle for trash, we thinke we neuer haue ynough, we thinke all to much that is spent, we take lyele pleasure in any thing, wee thinke the world is chaunged, and that it is farre woorse then it was when we were young, only because our bodyes are changed, and our vital heate so vanished away, that nothing seemeth pleasaunt vnto vs, though it be the same it was wont to be, so that we thinke the alteration to be in the thing, when it is in our selfe. And then, not onely our memorie fayleth, our wits wax weake, wee returne to infancie againe, but our bodyes also are broken with cares, taken with Crampes, shaken with Paulsies, tormented with the Stone, lamed with the Goute, dyes with dropsies, our sight waxeth dim, our hearing deafe, our smelling smal, our tasting vntoothsom, our feeling feeble, yea all our senses are almost without sense: and yet we are loth to dye, and leaue our worldly mucke, the feare of approching death doth dayly daunt vs, and at length his deadly darts do vtterly destroy vs. And surely the consideration of this our miserable estate, doth so resolue me into sorowe, that if your presence did not sprinckle me with some beawe of delight, I should hardly frame my wittes to procure you pleasure by any pleasant historie, but rather continue a dolorous discourse of our calamitie. And yet the historie I meane to tel, shal not be altogether estranged from the argumēt of my former discourse: but though it manifest not our manyfolde misery, yet shal it at least set forth the frailtie of our felicitie. The historie is this.

The flowrishing comaion wealth of Athens, had to their Prince one

one Pandion, whose estate both fortune beautified with great wealth, and god blessed with goodly children, to wit, two daughters of excellēt beautie, the eldest named Progne, the youngest Philomela. Nowe fame being a tatling Goddesse, blazed the bruite of Progne abroade into diuers Countries, vntil at length the rumour of her renowme rong about the eares of Tereus king of Thrace, whoe being a young lusty gallant, made no great account of the commendations which were giuen her, knowing, if hee were disposed to marrie, hee might make his choyce amonge a great number, as good as she was, and more neare neighbours vnto him then Athens was. But destinies so draue, that shortly after this, on a night in his sleepe, he seemed to see her stand apparently before him (onely a strong imagination assuring him that it was shee) which sight sunke so deepely into his heart, and brought him such excessiue delight, that he presently awaked, and missing the partie that procured him such pleasure, his ioye was turned to annoy, neither could he euer after that finde any contentation in any thought or deede, but onely in this determination, to goe haue a true sight of her, whose seeming shadow had so dazeled his eyes: and with all speede repayred his shippes, and prepared all thinges necessary for such a voyage, and by the help of good wind and wil, shortly arriued there, where his hart had already cast anker, & sent ambassadours to the king, to certifie him of his comming: who receiued him with royaltie fit for his regal estate, and at the first incounter of the two Princes, Tereus sayd.

My comming vnto you, O noble Prince, is not as an open enemie to inuade you, for you see I am vnarmed, neither as a secret traytour to intrap you, for you know I am your freende: but that you maye not maruayle at my sodayne comming, you shall vnderstayde, it is to see your daugheer the Ladye Progne: for you shall soone perceyue I pretend well vnto her. Pandion answered.

As (most worthy Prince) the cause of your comming is friendly, so can I not but friendly accept it: and how much I thinke my selfe honoured therby, so much I count my selfe bound vnto you.

And after a little parlee passed betweene them, of the estates of their Realmes, and manners of their Countreys, Pandion preferred hun to the sight of his daughter, whom after Tereus had saluted with a curteous conge, he entred into discoursing, in this sort.

If (fayre Lady) I shoulde tell the trueth of my comming into this Countrey, I thinke you would take it but for a trifeling toyes, if I should in wordes playnely set downe the cause of this my enterprised

iourney, & the case which through your meanes I remayne in, I doubt you would neyther beleeue the cause, neyther releeue my case: for that the strangnes of the one would breed great incredulitie, & for the other, the final acquaintance I haue with you, & lesse departes towardes you, can craue final curtesie: yet if it please you to know, neither ỹ desire to see this countrye, neither the renowm of your vertue & beauty brought me hither: For though the report therof be great, yet now I see, I must needes say, that fame hath rather framed your praise maliciously, then reported it truely: for, for one good parte reported to be in you, I perceiue by your countenance such confluence of good conditions, that I can not but count the rumors which run of you, rather sparing speech, then right report. But the cause of my hasty comming, & heauy case, is this, It pleased the gods to present your seemely selfe to my presence, in the same louely likenes wherein you are at this present, what tyme I tooke such view of your sweete face, that approching this daye to your fathers palace, before I knew who you were, what you were, or wher you were, as you looked (if you remẽber it) out at your chamber window, I sayd to my seruants, Lo ponder stands the peereles se paragon princely Progne: & since that sight in my sleep, I take the heauens to witnes, I neuer inioyed one quiet sleepe, but continued in contemplatiõ how I might be placed in possession of that personage, which draue me into such admiration. Now seeing it pleased the gods thus miraculously to moue me to trauayle to see you, and seeing the sight of your sweete face hath fast fettred my fancie in linkes of loue, these may bee humbly to desire you, neyther to resist the motion of the Gods, neyther to reiecte the deuotion of my good wil. And if I haue preferred your loue before all the Ladies of mine own land, if I make you that profer which many Princes haue pressed for, if neither weerines se of way, neither perils of sea could prohibite me from pursuing your good will, if I be content to resigne my kingdome, libertie, and all that I haue, into your hands, I shal desire you not to contemne my curtesie, but to counteruayle my payne, and to returne my good will with like loue and affection. This request also resteth to make vnto you, that you driue me not off with trifeling delayes: for neither will the extremitie of my perplexitie permit long delaye, neither wil the estate my kingdome standeth in suffer me long to be away.

Progne hearing the earnest suite of this Prince, and seeing nothing in him to be misliked, considering also what hast his request required, stood not vpon the nice tearmes of her virginitie, but with a reuerence of maiestie, made him this answeare.

Post

Most worthie prince, whatsoeuer were the cause of your comming into this countrie, the king my father hath to hold himself much beholding to your maiestie, that it would please you to do him the honour to visit him; but touching the cause you pretend, I doubt not but your wisdome knoweth that dreames are doubtfull, and visions are altogether vaine, & therfore I must craue pardon, if I hardly beleeue, that vpon so light a cause you would vndertake such heauie trauell: & I much muse, that in your sleepe the gods had no seemelier sight then my self to present vnto you: but whether before you came hither, the goddes moued your minde, or whether being here, your owne fancie forced your affection towards me, assure your self this, if your loue be as loyal, as your wordes seeme wonderfull in shewing the originall thereof, you shal not finde me either so discourteous, as to contemne your goodwill, either so vngratefull, as not to requite it, mary as I may, which is, for your harty goodwill to giue you my heart, for any benefite of my body, it is not in me to bestow on you: for if you doe me that iniurie, to exact any thing at my hands lasciuiously, honestie wil not allow it, whose bonds I meane not to transgresse: & if you deme þ honor, to pursue my goodwill in the way of mariage, perchaunce my parents will not permit it, who only hath power to place me at their pleasure. So that as the one halfe and moytie of me is not mine, so the other part, if your goodwyll be as great as you pretend, shalbe yours. Presently vpon this hee preferred his suite to her parents, who were no lesse glad of such a Sonne in law, then he of such a wife: And so out of hand þ mariage with great solemnitie was celebrated. Which done, he ioyfully departed from his sorowful father in law, & in short time safely landed w his wife in his owne land, where they liued together þ space of fiue yeres, in such ioy, as they commonly inioy, who carry fortune as it were vpõ their shoulders, & abound in al things which they can wish or desire. But see the frailtie of our felicitie, marke the miserie which mortal men are subiect to. A man would haue thought this maried couple, in loue so loyall, in estate so high, in all things so happie, had byn placed in perpetuitie of prosperitie. But alas what estate hath fortune euer made so inuincible, which vice cannot vanquish? Who hath euer ben established in such felicitie, but that wickednesse can worke his ouerthrowe? What loue hath euer been so fast bound, but by lust hath ben loosed? Yea the most faithful bond of friendship betweene Titus and Gisippus, thorowe lust was violated: the most naturall leagye of loue betweene Antiochus & his owne sonne, though lust was broken: & this most loyal loue

betweene

betweene Tereus and Progne, through lust was turned to lothsome hate. For it fortuned that Progne after they had been married together awhile, entred into great desire to see her sister Philomela, and lay very importunately vpon her husband to goe to Athens, and request her father Pandion to let her come vnto her. Tereus loued his wife so entirely, that hee woulde denie her nothing, but presently imbarkte himselfe, and went to fetch Philomela vnto her: And beeing arriued at Athens, he made Pandion priuie to the cause of his comming. The old man was assayled with great sorrow, to thinke hee must part from his faire Philomela, the onely stay and comfort of his olde yeeres: but Tereus intreated so earnestly, that hee coulde not denie him easily, and Philomela was so desirous to see her sister, that had so louingly sent for her, that shee hung about her fathers necke, kist him, and vsed all the flatteries she could, to force him to yeelde his consent to her departure, wherewith he being vanquished, with weeping eyes, in great griefe & dolour, deliuered his daughter to Tereus, saying.

It is not my daughter onely I deliuer you, but mine owne lyfe, for assure your selfe, my life cannot last one minute longer, then I shall heare shee doth well: and if her returne bee not with speede, you shall heare of my speedie returne to the earth, from whence I came.

Tereus desired him to be of good chere, promising to be as carefull of her well doing, as if she were his owne sister or childe: whereupon the old man blessing his daughter, gaue her vnto him. But like a simple man, he committed the seely sheepe to the rauening Woolfe. May, there was neuer bloodie Tiger that did so terribly teare the little Lambe, as this tyrant did furiously fare with faire Philomela. For being in ship together, he began filthilie to fire his fancie vpon her, & casting the feare of God from before his eyes, rooting the loue of his wife out of his heart, contemning the holy rites of matrimonie, and the sacred state of virginitie, he fell to fleshly dalliance with her, and attempted to winne that point of her, which she held more deare and precious then her life, and which ought to bee of curious regard to all women of honest behauiour. But hauing no other weapon but weeping to defende her selfe, by pitifull exclamations and cryes, shee kept him from satisfying his insatiable desire. But as the rauening Woolfe, hauing seazed in his tearing clawes some seely lambe, seekes some denne to hyde hym in, that nothing hinder him from quietly inioying his pray: so hee was no sooner arriued on the coastes of his owne countrie, but that hee

secretely

secretly conuayed her to a grange of his owne, far from any towne or citie, & there by force filthily deflowred her. The poore maide thus piteously spoyled, so soone as her grief would giue her leaue to speak, spit foorth her venome against his villanie in this sort. Ah most tyrannous Traytor, hast thou thus betrayed my father and sister: haddest thou no other to worke thy wickednesse on but mee, who was the iewell of my father, and the ioy of my sister, and now by thy meanes shall be the destruction of the one, and the desolation of the other: O that my handes had strength to teare those staring eyes out of thy hatefull head, or that my mouth were able to sound the trumpet of this thy trumperie, either to the court of my sister, or countrie of my father, that they might take reuenge on thy villanie. O cursed bee the wombe from whence thou camest, and the paps which gaue thee sucke: O cursed be the cause of thy conception, and the father that begat thee, who if he neuer otherwise in his life offended, yet doth he deserue to be plunged in the most painefull pit of hell, onely for begetting so wicked a sonne.

Tereus not able to indure this talke, and fearing least her wordes might bewray his wickednes, made no more a doe, but tooke his knife, and like a blooddy Butcher, cut her tongue foorth of her head. This doone, hee caused her to bee locked fast in a chamber, taking euerye thing from her, whereby shee might vse violence towardes her selfe, and so went home to the Queene Progne his wife, with this forged tale. I am sory sweete wife, it is my chance to be the messenger of such sowre newes vnto you, but seeing of force yee must heare it, as good I nowe impart it, as other hereafter report it vnto you. And seeing it is an accident which ordinarilie happeneth to mortall wights, I truste of your selfe you will giue such order to your sorrow, that you wil suffer it to sinke no deeplier into your hart, then wisdom would it should, carying this in your remembrance, that we are borne to die, and that euen in our swathecloutes death may aske his due. Alas (saith shee) and is Pandion departed: No (saith he) Pandion liueth, but his life is such, that death would more delight him.

Then farewel my Philomela (saith shee) thy death I know is cause of this desolation, and thy death shall soone abridge my dayes. In deede (saith he) so it is, the gods haue had her vp into heauen, as one to good to remayne on earth. Ah vniust gods (saith she) she is too good for them also: what pitie, what piety, what right, what reason is in this to depriue her of life nowe in the prime of her life, before shee haue tasted the chiefe Pleasures of lyfe, or any way deserued y payne of death?

Ah sweete wife (saith he) I beseeche you by the loue whiche you beare me, to moderate your martirdome, and asswage your sorrowe, and onely in me to repose your felicitie: for I protest by these hands, and teares which I shed to see your sorrowe, that I will be to you in steede of a father and a sister: yea if you had a thousande fathers, and a thousande sisters, all their good wylles together, shoulde not surmounte myne alone. These louing woordes caused her somewhat to cease from her sorrow, and shee began to take the matter as patiently as her payne woulde permit her. But to returne to Philomela, who beeing kepte close prisoner, determined to pyne her selfe to death: but the hope of reuenge altered that determination, and shee began to cast in her head howe she might open the iniury to her sister, which that Tirant had offered them both. At length she went this way to woorke, she wrought and imbroidered cunningly in cloth the whole discourse of her course and carefull case, whiche beyng finished, fortune so framed, that a Gentleman ryding late in the nyght, had lost his way, and seeing a light in her chamber a farre off, drewe neere to the windowe, and called to Philomela, inquiring the way to the next towne, whereuppon Philomela opened the windowe, and seeing him to be a Gentleman, whom she thought woulde not sticke to put himselfe in some peril to redresse a Ladies wrong, shewed him the cloth which she so cunningly had wrought: and in the first place thereof was plainly written, to whom it shoulde be deliuered, and from whom. The Gentleman tooke it at her handes, and pligh-ted to her his faith, safely and secretely to deliuer it to the Queene. See the iust iudgement of GOD, who will suffer no euill doone secretely, but it shalbe manifested openly, as in times paste he made the infant Daniel an instrument to detect the conspiracy of the two Iudas Iudges, who falsely accused the good Ladye Susanna, and other times other wayes: but this tirannie of Tereus was so terrible, that the very stones in the walles woulde haue bewrayed it, if there had beene no other meanes vsed. Howe Progne hauing this clothe conueyed vnto her, and fully vnderstanding howe the case stoode, notwithstanding her griefe were greate in the highest degree, yet (a maruelous thing a woman woulde doe so) she concealed the matter secretely, hoping to be reuenged ande speedile: but yet her husbandes villanye towardes her, caused her to inueigh agaynst him in this behement sorte.

O diuelish

O liuelihe deepe dissembling of men, who woulde haue thought that hee which pretended so great good will towardes mee, woulde haue intended so great ill against me? Why, if my person coulde not please him, coulde none but my sister satisfie him? And if hee thought her most meete for his mischiefe, yet was it not villany ynough to vanquishe her virginitie, but that he must mangle and dismember her body also? But what pitie is to be looked for of such Panthers, which passe not of pietie? He sheweth his cursed careless kinde, he playnely prooues him selfe to proceede of the Progenie of that Traytor Eneas, who wrought the confusion of the good Queene Dido, who succoured him in his distresse. It is euident he is engendred of Iasons race, who disloyally forsooke Medea, that made him winne the Golden Fleece? He is descended of the stocke of Demophon, who through his faithlesse dealing, forced Phillis to hang her selfe. He seemes of the seede of Theseus, who left Ariadne in the desartes to be deuoured, through whose helpe hee subdued the Monster Minotaure, and escaped out of the intricate Labirinth. He commeth of Nero his cruell kinde, who carnally abused his owne mother Agrippina, and then caused her to be slaine and ript open, that he might see the place wherein he laye beeing an Infant in her belly. So that what fruites but filthinesse is to be gathered of such grafters? What boughes but beastlinesse growe out of such stemmes? No, I will neuer make other account, but that fayth which a man professeth, is nothing els but forgerie: trueth whiche he pretendeth, nothing els but trifling: loue, lust: woordes, wyles: deedes, deceipt: bowes, bantries: faithfull promises, faithlesse practises: earnest othes, errant artes to deceiue: sorrowes, subtylties: sighes, sleightes: grones, guiles: cries, crafts: teares, treason: yea al their dooinges nothing but baytes to intice vs, hookes to entangle vs, & ingens vtterly to vndoe vs. O that my mouth could cause my woords to mount aboue the skies, to make the Gods bende downe their eyes to take viewe of the villany of this viper, then no doubt but either the Citie would sincke wherein he is, or the earth woulde open and swallowe him vp, or at the least some plague shoulde be thundred downe vpon him, whiche might most painfully punishe him. Or why may not the Gods vse me as an instrument to execute their vengeance on him? The wife of Dionisius the Tiraunt, wrought the will of the goddes on her husbande, and miserably murdered him: and why is it not lawfull for me to doe the like? Yes, I can and wil deuise such

exquisite punishment for this Tiraunt, that it shall feare all that come after from the like filthinesse.

Now to further her furie, she had this opportunitie offered her, It was the same time of the yeere that the sacrifices of Bacchus were to be celebrated, what time the vse was for the women to goe about the roumtrey disguised, as if they had bin mad: whereupon the Queene toke a troupe of women with her, and gat to the grange where Philomela was, brake open the doores, & brought her home with her to her Palace, and there they two, the one with signes, and the other with words, entred into consultation how to be reuenged on the treachery of Tereus. And surely, if a man be disposed to do his enimie a displeasure in deede, if he follow my counsaile, let him follow the counsaile of a woman, nay all the Deuils in Hell coulde not so haue tormented Tereus as they did: so that I thinke your selues wil say her furie exceeded his folly, and her seueritie in punishing, his cruelcie in offending. For he had by her one only sweet sonne, named Itys. My tõgue is not able to tell, & my hart rendes in twaine to thinke, that a reasonable creature should so rage in rigour, that a woman shoulde so want compassion, that a mother should worke such mischiefe to her owne childe. For, as I was about to tel you, she had by her husband one onely sonne, and she his owne mother miserably ment to murder him, therby to be reuẽged on her husband. O ruthlesse rage, O mercilesse mother: I haue read of a woman named Althea, who wrought the death of her owne sonne Meleager, for that he before had slaine two or three of her brethre: likewise Agaue helped to teare in peeces her owne son Penthey, for that he wold not do honor to the god Bacchus: but for a mother to murder, to mangle, to make mans meat of her owne child, being an innocent, an infant that neuer did or thought amisse, who euer heard any thing more monstrous in nature, more beastly in tiranny, or more bloody in crueltie? For marke the manner of this murder: as her sister and shee sate in her priuy chamber meditating of this mischiefe, in came Itys, the prety elfe, beyng two or three yeeres of age, and seeing his mother sit sadly, said vnto her, Mam how doost? why doost weepe? and tooke her about the necke and kist her, saying, I wil go cal my Dad to come and play with thee. But she like a tyrannous Tyger flong him from her, saying, Away impe of impiety, how like thy father thou art, not onely in fauour, but in flattery also: I will make thee make thy Dad sporte shortely. The infant rose againe, and came running dugling to her, saying, Why doo you beate me, mam? I haue learned my Criscrosse

croſſe to day, ſo I haue, and my father ſayth he wyll buy me a golden coate, and then you ſhannot kiſſe me, ſo you ſhannot: but this trifling daliance could not turne her deuyliſhneſſe. But (O dreadful deed, O lamentable caſe) ſhe tooke her prety babe by the haire of the head, and drew him into a priuy corner prouided for the purpoſe, and firſt cruelly cut off his harmleſſe head, then butcherly quartred his comely carcaſſe, and betweene her ſiſter and her, dreſſed it in order of meate: which done (as the cuſtome was in thoſe feaſtes of Bacchus) ſhe ſet for the king her huſband to ſup with her, and ſet before him, for the firſt ſeruice, his owne ſonne. Who after he had fiercely fed on his owne fleſh, and filled his belly with his owne bowels, he aſked for his lytle ſonne Irys. The Queene anſweared: why, doo you not ſee him? I am ſure you feele him. And as he ſtared about the chamber to haue ſeene hym, out ſtept Philomela from behynd a cloth of Arras, and flang the childes head in the fathers face: whereby hee knewe what banquet he had been byd to, and ſo ſoone as his ſenſes were come to hym, which that ſower fight had taken away, hee drew his Rapier, and thought to haue offered vp the blood of his wife & her ſiſter for a ſacrifice vnto his ſonne: but they fled from him, and as Ouid reporteth, were turned into Byrds: meaning, they were not woorthy humane ſhape, or the vſe of reaſon, which were ſuch cruel monſters, altogether deuoyde of ruth & reaſon. It were hard here Gentlewomē for you to geue ſentence, who more offended of the huſband, or the wyfe, ſeeing the dooinges of both the one and the other were in the higheſt degree of dyuelliſhneſſe: ſuch vnbrydled luſt and beaſtly cruelty in him, ſuche monſtrous miſchiefe and murder in her: in him ſuch treaſon, in her ſuch trecherye: in hym ſuch falſeneſſe, in her ſuch furiouſneſſe: in him ſuch deuyliſh deſire, in her ſuch reuengefull ire: in him ſuch hellyſh heate, in her ſuch haggiſh hate: that I thinke them both wooꝛthy to bee condemned to the moſt bottomleſſe pyt of Hell.

Germanicus *a young Gentleman of small liuing, of the kinred and in the court of* Octauian *the Emperour, becomming amarous of the Ladie* Agrippina, *through great suit getteth her to wife: & through his valiancy winneth to be proclaymed heyre apparent to the Empire. Whose state* Tiberius *his cosin enuying, dispatcheth him priuily with poyson: and* Agrippina *for griefe thereof refusing all bodily sustenaunce, most miserably famisheth her selfe to death.*

THe Astronomers are of this opinion, that the planets haue preheminence ouer vs, & that the Starres stir vs vp to all our enterprises: but I am rather setled into this sentence, That not ỹ Planets, but our passions haue the chiefe place in vs, and that our owne desires, not the destinies, driue vs to al our doings. Which opinion I may iustifie by the example of a Gentlemã, named Germanicus, whose fortune, neither the Fates fixed, neither the planets plãted, neither the starres stirred, neyther the destinies draue, neyther the Skies caused, but first his owne fond fancie, framed, and then his own ambitious desire finished, as by the sequele of this historie you shal see. For this Gentleman Germanicus, frequenting the court of Octauian the Emperour, chaunced to fixe his eyes on the face of a noble Gentlewoman, named Agrippina, the daughter of M. Agrippa. And as the Mouse mumpeth so long at the baite, that at length she is taken in trap: so he byt so long at the bayt of her beauty, that at length he was caught in Cupids snare. And on a time as shee was at Cardes in the Presence chãber, this youth stood staring in her face in a great study: which she perceiuing, to bring hym out of his study, prayed hym to reach her a boule of Wine, which stoode vpon a Cupboord by: and as he approched therewith to the place of her presence, his senses were so rauished with the sight of her sweet face, that he let the boule fall forth of his handes: and retyring backe with seemely shamefastnesse, went for more, and beeing come therewith, she thanked him for his paynes, saying, I pray God that fal of the Wine, hinder not my winning, and bring me yl lucke, for I know many that cannot away to haue Salt, or Drinke, or any such like thing fal towards them.

Madam sayeth Germanicus, I haue often heard it disputed in Scholes, that such as the cause of euery thing is, such wyl be the effect: and seeing the cause of this chaunce was good, I doubt not but the effect wyl follow accordingly: and if any euyl do ensue therof, I trust it wyl light on my head, through whose negligence it happened. Agrippina

pina answered. As I know not the cause, so I feare not the effect greatly, and in deede as you say, hitherto you haue had the worst of it, for that thereby you haue bin put to double paynes.

If that be al (saith he) rather then it shalbe sayde any euyll to haue insued of this chaunce, I will perswade my selfe that euerye payne which you shall put me to, shalbe double delight, and treble pleasure vnto me. You must vse (saith she then) great eloquence, to your selfe, to perswade you to suche an impossibility. Oh if it please you (sayth he) there is an Orator which of late hath taken vp his dwelling within me, who hath eloquence to perswade mee to a farre greater matter then this.

If (saith shee) he perswade you to thinges no more behoofefull for your selfe then this, if you followe my counsell, you shall not geue him house roome long. Madame (sayeth he) it is an assured signe of a free and friendly mynde, to geue good counsayle: but it is hard for one in bondage, and out of his owne possession, to followe it. For what knoweth your honour, whether he haue already taken entye possession of the house wherein he is, which if it be so, what wit is able to deuise a Wyt to remoue him from thence? If sir (saith she) he entred by order of lawe, and payde you truely for it, it is reason he inioy it, mary your follye was great to retayne such a Tenaunt: but if hee intruded himselfe by force, you may lawfully extrude him by strength.

Indeede (saith he) he entred *vi & armis*, forcibly, but after vppon certaine parlance passed betweene vs, I was content he shoulde remayne in peaceable possession: mary he hath payd me nothing yet, but he promiseth so frankely, that if the performance follow, a house with beames of beaten golde, and pillers of pretious stones, will not counteruaile the price of it: yea, if I were placed in quiet possession thereof, I would thinke my selfe richer, I will not say then the Emperour, but which is most then God himselfe, who possesseth heauen and earth. And as the hope of obteyning the effect of that promise, heaueth me vp to heauen: so the doubt to be deceyued thereof, dyueth me downe to Hell.

And what iolly fellowe (saith shee) is this that promiseth so frankely? will he not promise golden hils, and perfourme durty dales? Would to God (saith he) your seemely selfe were so well acquaynted with him as I am, then woulde I make you iudge of the worthinesse of the thing he hath promised, for that you know the goodnes

thereof,

thereof, none better.

The Lady smelling the drift of his deuices, and seeing the end of his talke seemed to tend to loue, and that touching her owne self, thought not good to draw on their discourse any longer, but cõcluded with this answere. As I am altogether ignorant what your obscure talke meaneth, so care I not to be acquainted with any such companion as your Landlord is, for so (me thinkes by you) I may more fitly cal him, then tearme him your tenaunt: and so departed away into her lodging.

Germanicus likewise, his Mistres beeing gone, gate him to his chamber, to entertaine his amorous conceites: and being alone, brake forth into these wordes, O freendly fortune, if continually hereafter thou furiously frowne vpon me, yet shal I al the dayes of my life count my selfe bound vnto thee, for the only pleasure which this day thou hast done me, in giuing me occasion of talke with her, whose Angels voyce made such heauenly harmony to my heauy heart, that where before it was plunged in perplexitie, it is now placed in felicitie, and where before it was oppressed with care, it is now refreshed with comfort. Yea, euery louely looke of her, is able to cure me, if I were in most deepe distresse of most dangerous disease: euery sweet word proceeding from her sugred lippes, is of force to fetch me from death to life. But alas, how true doe I try that saying, that euery commoditie hath a discommoditie annexed vnto it: how doth the remembrance of this ioy, put me in minde of the annoy, which the losse of this delight will procure me: Yea, it maketh all my senses shake to think, þ some other shal enioy her more worthy of her then my selfe: and yet who in this Court, nay in al Christendome, nay in the whole world is worthy of her: No, if she neuer haue any, vntil she haue one worthy of her euery way, she shal neuer haue any. And shall I then, being but a poore Gentleman, seeke to insinuate my selfe in place so high: shal I by my rude attempt, purchase at least the displeasure of her friendes & parents, & perchance hers also, whome to displease, would be no lesse displeasant vnto me then death: Alas, & must loue needes be rewarded with hate: Must curtesie needes be counteruailed with crueltie: Must goodwyll needes be returned with displeasure: Is it possible that bountie shoulde not abyde where beauty doth abound, & that curtesie should not accompanie her comlynesse: Yes, I am sure at the least she will suffer me to loue her, though her young yeeres, & high estate wil not suffer her to loue me: & though she wil not accept me for husband, yet I am sure she wil not reiect me for seruãt: & though she wil not receiue my seruice, yet I doubt not but

she

she will courteously take the tendring therof vnto her. And touching her parents displeasure, what care I to procure the ill wil of the whole worlde, so I may purchase her good will. Yea if I should spend the most precious blood in my body, in the pursuite of so peereleſſe a peece, I would count it as well bestowed, as if it were shed in the quarrel of the Gods, my prince, or countrey. For she is the goddesse whom I wil honour with deuotion, she is the prince whom I wil obey with duety, she is the country, in whose cause & quarrel I wil spend my life, liuing & all that I haue. Neither is there such cause why her friendes should storme much at the matter: for though my landes and reuenues are not great, yet am I of the blood roial, & neere kinsman to the emperour, who will not suffer me to want any thing pertaining to my estate and degree. Why Alcarne, a youth like my selfe, practised the mightie Emperour Otho his daughter & darling *Adalesia*, stole her away, and maryed her: and doe I sticke to attempt the like with one of farre meaner estate, though of far more worthinesse? And though frowning fortune tossed him for a while in the tempestuous seas of aduersitie, yet at the length he arriued at the hauen of happy estate, and was reconciled to the good grace and fauour of the emperour againe. And though at the first my shyp be shaken with angry blastes: yet in time I doubt not but to be safely landed on the shore, and haue my share of that which the showres of shrewde fortune shal keepe me from. Hee is not worthy to sucke the sweete, who hath not first sauoured the sowre. And as the beauty of a fayre woman, being placed by a foule, blaseth more brightly: so euery ioy is made more pleasant, by first tasting some sowre sops of sorow. Did not the peril which Leander ventred in the sea, & the paine which he tooke in swimming, make his arrival to the hauen of his heauenly Hero, more happy and pleasant? Yes no doubt of it: for besides the feeling of the present pleasure, the remembrance of ỹ peril past delighteth. Besides that, by how much more a man hazardeth him selfe for his mistres sake, by so much the more he manifesteth the constancye of his loue, and meriteth meede at her hands the more worthily. This saying also is no lesse tried, then true, that fortune euer fauoureth the valiaunt, and thinges the more hard, the more hautie, high, and heauenly: neyther is any thing hard to be accomplished by him which hardly enterpriseth it.

With these and such lyke sayinges, encouraging him self, he purposed to pursue his purpose, and failed not dayly to attend vppon his Mistres with al duety and diligence, and sought al occasions he could

to let her vnderſtand his loyal loue, and great goodwil towardes her: which ſhe perceiuing, diſdained not to acknowledge by her amyable & curteous countenance towardes him, wherewith he helde him ſelfe as wel ſatisfied, as if he had beene made Monarch of the whole worlde. And though he were often determined in words to preſent his ſuit vnto her: yet when it came to the poynt he ſhould haue ſpoken, feare of offending her altogether diſapoynted his purpoſe, and made him mute in the matter he minded to vtter. But at length perceyuing that delay bread danger, for that ſhe had many other ſuitters, and feeling by experience, that as fire, the more it is kept downe, the more it flameth vppe ſo Loue, the more hee ſought to ſuppreſſe him, the more firy forces he expreſſed within him, he beganne to ſet feare aſide, and to force a ſupplye of courage in his faynt hearte, and ſeeing his Myſtreſſe ſitte in the preſence alone, he entred into reaſoning with her, in this manner.

Madame, for that I ſee you without company, I am the bolder to preſume to preaſe in place, whereof though I be altogether vnworthy, yet am I altogether willing to ſupply it, and if my company may content you, as wel as your ſight ſatisfieth me, I doubt not but you wyll accept it in good parte: and ſo much the leſſe I hope my company ſhalbe cumberſome vnto you, for that you are buſied about nothing, whereto my preſence may be preiudiciall. And verily when I conſider the common courſe of lyfe, which your ſweete ſelfe, & other maides of your eſtate lead, me thinkes it is altogether like the ſpending of your tyme at this preſent, which is (with your leaue be it ſpoken) idly, vnfruitfully, without pleaſure or profit. And if my credit were ſuch with you, to craue credit for that which I ſhall ſpeake, I would not doubt but to perſwade you to an other trade of lyfe, more commendable to the worlde, more honourable amongſte all men, and more acceptable in the ſight of God. For beleeue me, I pytie nothing more then Virgins vayne pietie, who thinke they merite meede for liuing chaſtely, when in deede they deſerue blame for ſpending their tyme wastly.

Sir (ſaith ſhe) as your company contenteth me wel ynough, ſo your talke liketh me but a little: for though I muſt confeſſe I ſit at this preſent without doing any thing, yet in my fancy it is better to be ydle, then yll imployed, as your ſelfe are now, in reprehending that ſtate of lyfe, which excelleth all other, as far as the ſunne doth a ſtarre, or light darkenes,

darknes, and wherein I meane, for my part, to passe the pilgrimage of this my short life, if either God dispose me not, or my friendes force me not to the contrary.

God forbid (Madame saith hee) you shoulde continue your time in any such trifling trade of life, which in deede is to be counted no life at all, as the Grecian Ladies most truely testifie, who (as Homer reporteth) count their age from the time of their mariage, not from the day of their birth: and if they be demaunded how olde they be, they begin to reckon from their mariage, and so answere accordingly: for then onlie (say they) we begin to liue, when we haue an house to gouerne, & may commaund our children and seruants.

Tushe (saith the Ladie) this is but the sentence and proper opinion of one peculiar people, who perchaunce by the nature of their country, or otherwise, are more desirous of husbandes, then other: neither is it any more reason that we should be tied to their example, then they be bounde to folow our virgin Vestals, or other, who consume the whole course of their life without contaminating their corps with the company of men: May rather (saith hee) without receiuing their perfection from men, according to the opinion of Aristotle. But Madame, I dyd not produce that example, as necessarie for all to follow, but as profitable to proue and shew, what course account they made of virginitie which you so highly esteeme of. But to leaue particuler opinions, and come to generall constitutions & customes, I meane both naturall, humane, & diuine lawes, & you shal see them all to make against you. And first if you consider natures lawes, which in the doynges of creatures without reason are plainely set downe, you shall see no liuing wight in the vniuersall worlde, but that so soone as by age they are apt thereto, apply them selues to that life whereby their kinde may bee conserued, and number increased. Beholde the high flying Falcon, which soareth so high in the ayre, that a man woulde thinke shee should stowpe to neither Lure nor lust: yet she is no sooner an Entermuer, or at the farthest a white Hauke, but that of her owne accorde shee commeth to the call of the Tasselgentle her mate. Likewise the Dooe, whiche flingeth so freely about the wooddes, as though shee made no account of the Male, yet she is no sooner a Sores sister, but that shee seekes the societie of the Bucke. Yea if it would please your seemely selfe to enter into the consideration of your owne nature, or if your curtesie would account mee worthie to haue the examination of your secrete thoughts, I doubt not but you would confesse your selfe to feele

a fiery force of that naturall inclination whiche is in other creatures, which being so, you must graunt to deale vnnaturally in resisting that naturall motion, which cannot bee ill or idle, because nature hath planted it in you: For God and nature doe nothing vainely or vilely. And in that some doe amisse in rebelling agaynst Nature, theyr owne scrupulous niceneſſe is the cauſe, when they will lay on them ſelues heauyer burdens then they are able to beare, and to refuſe to beare thoſe burdens which nature hath appoynted them to beare, which are but light.

What talk you Syr (ſaith ſhe) ſo much of nature, and of creatures without reaſon, as though we ought to follow either the inſtinct of the one, eyther the example of the other. I haue been alwayes taught, that reaſon is the rule to direct our doings by, and that wee ought to laye before vs the actions of creatures indued with reaſon, to followe and imitate. For if you sticke ſo ſtrictly to the example of reaſonles creatures, you ſhould vſe the companie of women but once or twice at the moſt in the yeere, as moſt of them doe with their femals, whereto I am ſure you would be loth to be tyed.

Madame (ſayth hee) a Gentlewoman of this citie hath anſwered this obiection alredy for me. Why then (ſaith ſhe) will you condemne theyr doynges in ſome points, & place them for patterns to bee practiſed by other ſome?

Yea, why not (ſayth he) otherwiſe you might generally take exception againſt the example of men, for that ſome men in ſome matters doe amiſſe: The good euer is to bee vſed, and the ill refuſed. But to come to the doinges of men, which you ſeeme to deſire. Doeth not euery man, ſo ſoone as his daughter is arriued to rype yeeres, trauell to beſtowe her in marriage, whereby ſhe may inioy the fruites of loue, & participate with the pleaſures incident to that eſtate: whereby they plainely ſhew, that the cauſe why they beget them with pleaſure, and bryng them vp with paine, is to haue them enter into that trade of life, wherein not only themſelues may liue happily, abounding in al pleaſure, but alſo by the fertil fruite of their body, make their mortall parents immortall: that when they with age ſhalbe waſted and withered away, the ſeede of their ſeede, may begin greenely to growe, and flouriſhingly to ſpryng, to the great comfort of both the father and daughter. For what pleaſure the Grandfather taketh in the ſporting paſtime of his proper daughters pretie children, I thinke your partly vnderſtande: and what delight the mother taketh in the toyes

of her litle ſonne, you ſoone ſhal perfectly perceiue, if it pleaſe you freely to follow the friendly counſaile which I frankly preache vnto you. For doe you thinke, if virginitie were of ſuch vertue, that parentes woulde not rather payne them ſelues to keepe theyr deare daughters modeſt maydes, then ſtraine themſelues and their ſubſtance to ioyne them in Iunos ſacred bond? Yes perſwade your ſweete ſelfe, yf your mother were ſo perſwaded, ſhe would rather locke you vp cloſe in her cloſet, then ſuffer any to intoy the ſoueraigne ſight of your beautie, or once aſpyre to your ſpeeche, whereby yee might bee perſwaded to ſome other kinde of life. But ſhe experienced by yeeres, knoweth beſt what is beſt for your behooſe, and woulde you ſhould followe her example, & make no conſcience to looſe that, which ſhe her ſelfe hath loſt, which except ſhe had loſt, wee had loſt ſo rare a iewell as your ſeemely ſelfare: which what a loſſe had it bin to my ſelfe I dare not ſay, leſt you ſhould count vertue vanitie, and truth trifling and flatterie. But to our purpoſe, you perceiue (as I ſaid) your parents pleaſed with the acceſſe of Gentlemen vnto you, whereby you may conceiue their minde is, you ſhould accept ſuch ſeruice as they proffer, and partake with thoſe pleaſures which they prefer vnto you.

Why Syr (ſaith ſhee) you altogether miſtake the meaning of men in this matter: for when fathers tender mariages to their daughters, it is not for any mind they haue to haue them maried, but only for feare leaſt they ſhould fall to folly otherwaies: for knowing the fickle frailneſſe of youth, and our procliuitie to prauitie and wickednelſe, they prouide vs mariages, to preuent miſchiefs: and ſeeing of euils the leaſt is to be choſen, they count mariage a leſſe euill, then lightnes of our life and behauiour.

Alas good Madame (ſaith he) why doe ye ſo much prophane the holy ſtate of wedlocke, as to count it in the number of euils? Whereas the Gods themſelues haue entred into that ſtate, whereas Princes pleaſantly paſſe theyr time therein, whereas by it only mankind is preſerued, and amitie and loue amongeſt men conſerued, of the worthines whereof, I am not worthie to open my lips.

Syr (ſaith ſhe) I ſpeake it not of my ſelfe, but according to the opinion of the moſt wiſe & learned Philoſophers that euer liued, amongſt whom one Aminius ſo much miſliked of marriage, that beeing demaunded why he would not marry: anſwered, Becauſe there were ſo many inconueniences incident to that eſtate, that the leaſt of them is able to ſlea a thouſand men.

Why Madame (saith hee) you must consider there is nothing in this mortall life so absolutely good and perfect, but that there bee inconueniences, as well as commodities incurred thereby: by that reason you may take the Sunne out of the worlde, for that it parcheth the Sommers greene, and blasteth away the beautie of those that blase their face therein. But to leaue naturall and humane lawes, and come to diuine precepts, proceeding from Gods owne mouth: Doth not God say, It is not good for man to liue alone, and therfore made Eue for an helper and comforter? Likewise in diuers places of Scriptures he doth not only commende mariage to vs, saying: Mariage, and the bed vndefiled, are honourable: but also commandeth vs to it, saying: You shall forsake Father and Mother, and followe your wiues.

Why Syr (saith shee) and doth not God say, it is good for a man not to touch a woman? and if thou bee vnmaried remaine so? But why alleadge you not this text, It is better to marry then to burne? wherby is plainely shewed, that mariage is but a meane to medicine the burning in concupiscence and lust, and (as I sayd before) of two euils the least, and therefore preferred. But because we be entred into diuine misteries, I could refer you to a place of Scripture, where it is reported, that in heauen Virgins chiefly serue God, and set foorth his glorie. And Mahomet the great Turke (who was in heauen) saythe, he saw there Virgins, who if they issued foorth of heauen, would lighten the whole worlde with their brightnesse, and if they chaunced to spit into ỹ Sea, they would make the whole water as sweete as hony: but heere is no mention of married folke.

Belyke (sayth hee) those Virgins bee like your selfe, and then no maruaile though God bee delighted with the sight of them, which perchaunce is the cause hee hath them in heauen to attende vpon hym, as fyrst Hebe, and after Ganymedes dyd vppon Iupiter. But generally of women the Scripture saith, that by bryngyng foorth of chyldren they shall bee saued, and inioy a place in heauen: which must bee by mariage, if honestly. But because I am perswaded that it is only for argument sake that you disalowe mariage, and that you pretende otherwise in wordes, then you intend to do in workes, I am content to giue you the honour of the fielde, and thus far to yeeld my consent to your opinion, ỹ virgin tie considered of it owne nature, simply without circumstance, is better then matrimonie: but because the one is ful of peril, ỹ other full of pleasure, the one full of ieoperdie, the other ful

of

of ſecuritie, the one as rare as the blacke Swan, the other as common as the blacke Crowe, of good thinges I thinke the more common, the more commendable.

If (ſaieth ſhe) I haue gotten any conqueſt thereby, I am to thanke myne owne cauſe, not your curteſie, who yeelde when you are able to ſtand no longer in defence.

Naye Madame, ſay not ſo (ſayth hee) for in that very yeelding to your opinion, I proued mariage better then virginitie, for that it is more common, neyther woulde I haue you turne my ſilence in this matter into lacke of ſcience and knowledge, or reprehende me, if I ſpare to inforce further proofe in a matter ſufficiently proued already, no more then you woulde rebuke a Spanniell, which ceaſſeth to hunt when he ſeeth the Hauke ſeazed on the Partrydge. But you maye (marueyle Madame) what is the cauſe that maketh me perſwade you thus earneſtly to mariage, which as mine owne vnworthineſſe willeth me to hide, ſo your in comparable curteſie incourageth me to diſcloſe, which maketh me thinke, that it is no ſmal cauſe which can make you greatly offended with him, who beareth you great good will, and that what ſuite ſo euer I ſhall prefer vnto you, you wil eyther graunt it, or forgeue it, pardon it, or pitie it. Therfore may it pleaſe you to vnderſtande, that ſince, not long ſince, I tooke large viewe of your vertue and beautie, my heart hath beene ſo inflamed with the bright beames thereof, that nothing is able to quenche it, but the water whiche floweth from the Fountayne that firſt infected mee: and if pitie may ſo much preuayle with you, as to accept me, I dare not ſay for your huſbande, but for your Slaue and Seruaunt, aſſure your ſelfe there ſhall no doubte of daunger dyue mee from my duetie towards you, neyther ſhal any Lady whatſoeuer haue more cauſe to reioyce in the choyce of her ſeruaunt, then your ſelfe ſhall, for that I ſhall account my lyfe no longer pleaſaunt vnto me, then it ſhalbe imployed in your ſeruice.

Agrippina dying her lylly cheekes with Vermilion red, and caſting her eyes on the ground, gaue him this anſwere.

As I am to yeelde you thankes for your goodwill, ſo am I not to yeelde conſent to your requeſt, for that I neyther minde to mary, neither thinke my ſelfe woorthy to retayne any ſuch ſeruaunt: But if I were diſpoſed to receyue you any waye, I thinke the beſte manner meane ynough for your worthineſſe.

Immediatly hereupon there came company vnto them, whiche made

made them breake of their talke, and Agrippina being got into her chamber, began to thinke on the suite made vnto her by Germanicus, and by this time Cupid had so cunningly carued and ingraued ỹ Idol of his person and behauiour in her heart, that shee thought him woorthy of a farre more worthy wyfe then her selfe: and perswading her selfe by his wordes and lookes, that his loue was loyal without lust, true without triflyng, and faythfull without faigning, shee determined to accept it, if her parentes woulde giue their consent thereto. Nowe Germanicus, nothing dismayed with her former denyall, for that it had a curteous close, so soone as opportunitie serued, set on her againe in this sorte.

Nowe Madame you haue considered my case at leasure, I trust it will stand with your good pleasure to make me a more comfortable answeare.

I beseech you sir (saieth shee) to rest satisfied with my former answeare, for other as yet I am not able to make you.

Alas Madame (saith he) the extremitie of my passion wil not suffer longe prolonging of compassion, wherefore I humbly beseech you, presently to passe your sentence eyther of bale or blisse, of saluation or damnation, of lyfe or death: or if the heauens haue conspired my confusion, and that you meane rygorously to reiect my goodwill, I meane not long to remayne aliue to trouble you with any tedious suite, for I account it as good reason to honour you with ỹ sacrifice of my death, as I haue thought it conuenient to bestow vpon you the seruice of my lyfe.

Alas sir (sayth she) this iesting is nothing ioyfull vnto me, & I pray you vse no more of it, for the remembraunce of that which you spake of in sport, maketh me feele the force thereof in good earnest: for a thousand deaths at once cannot be so dreadfull vnto me, as once to thinke I liue to procure the death of any such as you are.

If (saith he) you count my wordes sporte, iest, and daliance, assure your selfe it is sport without pleasure, iest without ioy, & daliance without delight, as tract of time shal shortly try for true. But if you loue not to heare of my death, why like you not to giue me life: which you maye doe onely by the consent of your good will.

Why sir (saith she) you know my consent consisteth not in my selfe, but in my parents, to whom I owe both awe and honour: therefore it behooueth you first to seeke their consent.

Why Madame (sayth hee) shall I make more account of the meaner

ner partes then of the head: you are the head and chiefe in this choyce, and therefore let me receiue one good worde of your good will, and then let heauen and earth do their worst. It is not the royne, countenance, or credit of your parentes, that I pursue: for to win such wealth as your good will, I could be content to leade a poore life al the dai of my life, so that you be maintayned accordingto your wil and wor thinesse.

Wel (saith she) seeing I am the only marke you shoot at, assay by al the meanes you may to get my friendes good will, and if you leuell any thing straight, you shall not misse me.

Germanicus vpon this procured the Emperours letters to her father in this behalfe, who hauing perused those leiters, sayd, he trusted the Emperour would giue him leaue to dispose of his owne accordingto his owne pleasure, and that his daughter was too neere and deere vnto him, to see her cast away vpon one, who for lacke of yeeres wanted wisedome to gouerne her, and for lacke of Landes, liuing to maynteyne her: And calling his daughter before him, he began to expostulate with her in this sort.

Daughter, I euer heretofore thought you would haue been a solace and comfort to my old yeeres, and the prolonger of my life, but nowe I see you will increase my hoary heates, and be the hastener of my death. Doth the tender care, the carefull charge, and chargeable cost which I haue euer vsed in bringing you vp, deserue this at your hāds, that you should passe a graunt of your good will in marriage without my consent? Is the pietie towardes your parentes, and the dutie of a daughter towardes her father, so vtterly forgotten, that you will preferre the loue of an vnthrift before my displeasure, and to please him, care not to displease your parentes, who trauell to bestow you with one worthy your estate and ours? No, neuer thinke Germanicus shall inioy you with my good will, nor neuer take me for your father, if you graunt him your good will.

Agrippina hearing this cruel conclusion of her father, with bashful countenance, and trembling tongue, framed her answeare in this fourme.

I beseech you good Father, not to thinke me so graceless a child, as once to thinke, much lesse to doe any thing which may heape your heauinesse, or hasten your death, the least of which two, would be more bitter vnto me thē death. For if it please you to vnderstand, I haue not graunted my good wil to any, vnlesse your consent be gotten thereto.

Neyther haue I as you see preferred the loue of ah husbande, before your displeasure. But as I cannot let that noble Gentleman Germanicus to loue me, for can I not, to confesse the truethe, but loue him, marry in hart onely, for my body as you gaue it me, so shall you dispose of it. And as I faithfully promise you by the loue which of duety I owe you, that I will neuer haue any to husband, without your good will: so I humbly beseech you, for the affection which by nature you beare me, þ you will neuer force me to any without my good will. For if for the transitory life you haue giuen me, you make me pay so deere ly, as to be linked with one against my lyking, I must needes count it a hard penyworth, and wel may I wish that I had neuer byn borne. I beseech you sir consider the inconueniences alwaies incident to those mariages, where there is more respect of money, then of the man, of honours, then of honestie, of goods, then of good will of the parties eche to other. What strife, what iarres, what debate at bed & at boorde, at home & abrode, about this, about that, neuer quietnesse with contentation, neuer merry countenãce without counterfaiting, neuer louing deedes without dissembling? And whence, but from this rotten roote lyeth so many dishonest women, so many yl liuing men? Is it not the loathing of neuer liked lyps, that maketh women stray from their husbandes, to strangers? And is it not either the difference of yeeres, either the diuersitie of manners, or disagreement of natures, that maketh the husband forsake his wife, & follow other women? And where are any of these differences or inequalities betweene the married, but where the force of friendes, not libertie of loue, linketh them together? These thinges by your wisedome considered, I trust, as you restrayne me from one whom I loue, so you will not constraine me to any whom I loue not: in so doing, doubt you not but you shal finde in me modestly meete for a mayde, vertue fit for a virgin, duety meete for a daughter, obedience fit for a childe. Her father hauing myldly heard her modest talke, tolde her, he meant not to force her to any, but would prouide her a husband, whom he doubted not shoulde like her better euery way, then Germanicus did, and therefore willed her to put out of her mynde the lyking she had conceiued of him: and so gaue her leaue to depart. And beyng in her chamber, she began to deuise all the meanes she could to root out of her hart the loue she bare Germanicus: and alsoone reuoked to her memory his lacke of lyuing, his litle countenance and credite, alsoone her fathers displeasure, and her owne preferment, with many other discommodities arysing that way.

But

But nothing preuayled, for as the Birde caught in lyme, or Conyn in hay, or Deare in toyle, the more they striue, the faster they sticke: so the more diligently she laboured to get out of the Labyrinth of loue, the more doubtfully was she intricated therin, & as one climbing on high, his feete faylyng, and he in danger to fal, more firmly fasteneth his hold then he did before: so loue, seeing himselfe redy to be dislodged out of her breast, tooke such sure holde and fortified himselfe so strongly within her, that no force was of force to fetch him from thence. Which the good Gentlewoman perceiuing, thought best for her ease and quiet, to yeelde to the summons of loue, to be disposed at his pleasure: Wherin no doubt she had reason. For as the swift running streame, if it be not stopped, runeth smoothly away without noyse, but if there be any dam or locke made to stay the course therof, it rageth and roareth, and swelleth aboue the bankes: so loue, if we obey his lore, and yeelde vnto his might, dealeth gently with vs, & raigneth ouer vs like a louing Lord: but if we withstand his force, & seeke to stay the passage of his power, he rageth ouer vs like a cruel Tirant. Whith this Gentlewoman, as I sayd, perceiuing, without any more resistance, determined in her hart to loue Germanicus only and euer.

Now Germanicus, notwithstanding the angry lookes of the father, the frowning face of the mother, & the strange counterfeite countenance of the daughter, followed his suite so effectually, vsed such apt perswasions to the mayde, and in short time insinuated himselfe so far into her familiaritie, that her parents lowred not so fast, but she allured as fast, and thought she receiued no other contentation in the whole world, but in his company: which her parents perceiuing, and beside dreading the Emperors displeasure, thought as good by their consent to let them goe together, as by seuerity to keepe them asunder, whom the gods seemed to ioyne together: and so much the rather they were induced thereto, for that they sawe their daughter so affected to Germanicus, that the hearing of any other husband was hatefull & hurtful vnto her. And hereupon the mariage was concluded & consummated: and to this bargaine only the fancy of Germanicus forced him. Now see whither his ambitious desire drawe him: for being in proper possession of his proper wife, he was not able to maintein her according as his princely mind desired, for that his owne liuing was litle, & her parents would not part with much, because she had matcht herself not any thing to their mind: whereupon in hope of preferment & aduancing his estate, he applied himself diligently to the Emperors seruice, & in short time

with valiant exploytes atchieued in warre, and great wisedome & discretion shewed in time of peace, he wonne such credite with the Emperour, that he held him most deere vnto him, and caused him to be proclaimed heire apparant to his crowne & Empire. With which newes Germanicus congratulated his new married wife in this sort.

It is not vnknowen vnto me (deere wife) that for my sake you haue somewhat suffered the yl will and displeasure of your friends and parents, it is not vnknowen likewise to you, that for your sake I haue sustained some labour, in seeking your preferment, & getting the Emperours good will, who only may preferre vs: nowe as the one hath made your life lesse pleasant then I desire or you deserue, so the other shall aduance our estate so high, as your selfe can wish, or I be able to wield: so that the commodities of the one, shal counteruaile the incõueniences of the other. For you shal vnderstand, that the Emperour doth not only for ỳ present time prouide for me, as if I were his owne child, but also for ỳ time to come hath proclaymed me sole heire to his Diademe & realme. Which estate as I neuer sought so much in thought for my selfe, knowing me to be altogether vnworthy of it, so I thinke my selfe most happy to haue aspired therto, only for your sake whõ I know worthy of all the honour in the world. For as it would haue byn aheland honour to my hart, to haue seene you liue in meaner calling then you are worthie of: so wil it be a heauenly mirth to my minde, to see you a prince in state, as wel as in stature, beautie, and vertue.

Maistar Germanicus (saith she) I promise you by the loue whiche I beare you, for greater bonde I haue not to confirme my woordes by, that it doth me more good to see you thus pleasantly disposed, then to heare the newes which you haue imparted vnto me, for ỳ one I am sure cannot hurt me, but what harme the other may procure you, I feare to think, and faine to say. Alas my Germanicus, are you to know the perils which princely state bringeth, the falshoode in friends, the treason in nobilitie, the rebellion in comminaltie, the enuie of the weake, the murte of the strong? Besides, you see boisterous winds do most of al shake the highest toures: the higher the place is, the sooner & soner is the fal: the tree is euer weakest towards the top: in greatest charge are greatest cares: in largest seas, are sorest tempestes: enuy alwayes shooteth at high markes, and a kingdome is more easily gotten then kept. For to get, is the gift of fortune, but to keepe, is the power of prudencie and wisedome, especially where there be many that catch at it, yea and when a man shall haue no faithfull friendes in saiing it. For

Ennius

Ennius saith flatly, There is no friendly or faithfull dealing to be looked for at any mans handes, in matters pertayning to a kingdom: and Euripides maketh it in a manner lawful for a kingdomes sake to transgresse the limites of lawe, nature, and honestie. Which opinions I may iustifie by many examples, as of Numitor and Amulius, who though they were naturall brethren, yet Amulius being the younger, deposed his elder brother from the kingdome of Rome, slue his sonnes, and made his daughters virgin Vestales, that they might not marrie, and haue issue male to succeede the crowne: likewise of Romulus and Remus, who being brethren, borne at one byrth, yet because Remus should inioy no part of the kingdome, Romulus found meanes to make him away. The like is reported of Eteocles and Polinices of Iugurth, towardes Hyempsal and Adherbal: all whiche were brethren, and by natures lawes most neerly linked together. But of others that by blood haue not been so neare, which in cases of kingdomes haue dealt far worse, the examples are in strangnes wōderfull, innumber infinite, and in successe so sorowful, that it maketh me colde at hart to consider of it. I speake not this, my Germanicus, to forespeake you, you may inioy the Empire quietly, & so I trust you shall, but I knowe not what the matter is, methinkes my mind geues mee some mischiefe will ensue thereof. Alas (good husband) was it for my sake you sought the Empire? Doe you thinke I cannot be content with the estate which fortune shal assigne to you? Yes if it were to beg my bread from doore to doore, as Adalesia did with her Alexane, I could be contented therwith, so you were not tormented therewith. It is you (sweete husband) that are the riches which I seeke to possesse, you are the only honours which I looke for, you are the only kingdom which I care for: for so long as I may inioy you, come pouertie, come meane estate, come sickenesse, yea come death it selfe, so I may die betweene your armes. Therfore (good Maister Germanicus) if you followe my counsaile, resigne your title to the Emperour againe, to bestow on some that hath more neede of it, then (thanks be giuen to God) we haue: for, for my part I thinke my selfe indued with the greatest riches in the world, to wit, your person, and mine owne contented mind. And besides the euils before rehearsed incident to a kingdome, this inconuenience is commonly incurred therby, that it altereth the nature of the person which taketh that name vpon him, for honours change maners, & no doubt the diuerse sorte of delights which a prince possesseth, be but pricks to pleasure, inticements to folly, and allurements to lust.

Was not Saul (I pray you) in the beginning of his raigne a good Prince, but after declined to impiety? Salomon began his raygne godly, but afterwardes gaue him selfe in pray to women. Caligula, Nero, and Hannibal began to raigne like good princes, but after the whole world was troubled with their tyranny. I could alleage infinite other examples of like purpose, but these shal suffice, neyther do I alleage these for that I feare the chãge of your good nature, but to feare you from the change of your estate: and yet the better I knowe your nature to be, the more cause haue I to feare the alteration therof: For freshest colours soonest fade, and rypest fruite are rypest rotten. But to leaue the lowring lottes which light on high estate, which are more thẽ I am able to rehearse, let this request take place with you, that seeing for my sake only you coueted the Empire, at my suite onely you will forgoe it agayne.

Ah (sweete wife sayth he, imbracing her in his armes) what is it vnder the Sunne, which you may not commaunde me to doe without desiring? But I beseeche you suffer not the tender care you haue of me, to depriue you of the honour due vnto you? For to take the worst of it, though open enemies, or treacherous traitours, or rude rebels, shal set me besides my regall seate, and depriue me of life, yet shall you remaine a Princesse, and be matched againe with some other more worthy your estate, and so long I care not what betide of my selfe.

Alas Sir (saith she) I beseech you vse no more of these wordes, vnlesse you count my greate griefe, your great good. Can I liue, when you are dead? Shall I be married agayne, and you made away? In deede (saieth he) I neede not vse suche extreame doubtes in a matter nothing daungerous, for the numbers are infinite of those who haue wielded farre more waighty Empires then this, without hazarding themselues any way: as the Emperour Octauian hath consumed the whole course of his life without perill, and Alexander being but fiue and thirtie yeeres of age, tooke vpon hym the monarchie of the whole worlde. Besides, if I should now refuse the Empire offered me, it were a signe of a base and ignoble minde, and the Emperour would thinke I made no account of his goodwill. Well (saith he) doe as God shall put in your head, and of me make this account, that though you be the meanest man in the citie, yet will I honour you as if you were the Emperour: and though you make me a Princesse, yet wil I be as obedient to you, as if I were your hired

handmayde. Ah good wife (saith he) leaue those teares of humilitie, to those that like them, or looke for them: for, for my part I haue you in such reuerent estimation, that I thinke the best state whiche euer I shalbe able to bring you to, will be too base for your worthinesse: and if it shall please you to rest satisfied with the seruice I can doe you, to remaine content with the calling I can giue you, to returne louingly the good wil which I will beare you, it is al that euer I will looke for at your handes, and the only felicitie I force of in this life.

God forbid (maister Germanicus saith she) that I shoulde eyther looke for seruice of you, or mislike the lot which you shal allow me, or not rest ore with interest the good wil which you shall beare me. Yes perswade your selfe this, though you surmount me in al other things, yet will I not faile, if it be possible, to exceede you in good wil. Shortly vpon this, the whyrling wheele of Fortune turned their talke to teares, their woordes to wayling, their gladnesse to sadnesse, their happinesse to heauinesse, yea their life to death. For a certaine thirst of the kingdome, began to assault one Tiberius, a gentleman in the Emperours court, who being of the blood royall, perswaded him selfe if Germanicus were made away, the Emperour beyng dead, he should succeede in the Empire. Which greedy desire of the kyngdome so blynded his vnderstanding, that he passed not to peruert both humane and diuine lawes for the accomplishing thereof, no rules of reason, no bond of friendshippe, no care of kinred, no feare of lawes, no pricke of conscience, no respect of honestie, no regard of gods or men coulde prohibite him from his pestiferous purpose. For if friendshippe had beene of force with him, why they were familiar friendes: If kinred, why they were neere kinsemen: If lawes, he knewe his deede contrarie to all lawes: if conscience, he knew it terrible: if honesty, he knew it most wicked: if goddes or men, hee knewe it abhominable in the sight of both the one and the other. But too true it is, desire of a kingdome careth neither for kith nor kin, friende nor foe, God nor the diuel, as by this trayterous Tirant may be plainely proued, who by poyson procured the death of this worthie Gentleman Germanicus, to the intent to inioy the kingdome of Rome. Now Agrippina seeing her sweete husbande so sodainely dead, was surprised with such sodayne sorowe, that for a long time she could neyther speake worde, neither let fal teare: but at length she cast her self vppon the corpes of her Germanicus, kissing his colde cheekes, and

imbracing

imbracing his breathlesse body, sighing and sobbing foorth these wordes. Alas wretched wight that I am, whose misery is like to mine, whose griefe so great, whose life so lothsome? No flowing teares, no gripping groanes, no carefull cryes, no throbbing sighes, can sufficiently set foorth my sorowes. My life, my loue, my hope, my husbande, my ioy, my Germanicus is miserably murdered and made away. Ah vayne desire of worldly dignitie, ah dyuelishe deede of bloddy crueltie. But in vayne it is to complayne, when my care is without cure, & none can redresse my wrong. For Goddes I deeme there are none, otherwise I knowe the good shoulde not bee so made away by the pl:and men there are none that can medicine my malady, and rayse my Germanicus to life agayne: so that nothing resteth for me, but by death to be ryd of the most bitter pangues of death. I could prolong my life, and seeke by some meanes to hasten the death of that Tiraunt Tiberius: but alas his death cannot bring Germanicus to life: no, let him liue stil on earth, where I doubt not but he shal ten thousād times (in his time,) feele the force of death. For he wilbe so tormented with his owne example, that (as the Poets repore of Suspition) to be plunged in al the pits of hel wil not be so painful. Wel, the Gods (if there be any) geue him as he hath deserued, and geue me leaue to go to the ghost of my Germanicus. Hereupon she resolued with her selfe, that as her husband ended his life by receyuing into his body that which he should not, so she would end her daies by not receiuing that which she should, and so defrauding her selfe of foode, distilling her selfe as it were into teares, pitifully pyned away. And when the Emperour Octauian caused meate to be thrust in her throate, she cast it by againe, saying, sorowe was the onely sustenaunce, and moane the meate which she either could or would take: and so in short time dyed.

I shall not neede heere (Gentlewomen) to exhort you to take the death of your husbandes, when you shalbe maryed, and when it shall happen, more pacientely, for that I know your wisedomes to be suche, that you will not so wilfully woorke your owne confusions, neither do I thinke you are to knowe that we must liue by the liuing, not by the dead, and that there hath ben neuer any one husband so good, but there may be others found as good: Yea and though they be not perfectly so good, yet in respect of change, which most women delight in, they are commonly counted better: as your selues, if you were once maried, perchaunce would say, or at the least thinke.

But

But I thinke this needefull, to put you in mynd, that by the example of Agrippina you counsaile your husbandes to content themselues with theyr callyng, not to soare to high, and flie aboue their staye, and with foolish Phaeton, and youthful Icarus, come to confusion. It is your partes also to way your husbandes wealth, and not to deck your heads and nerkes with gold, when he hath none in his purse, not to swim in silkes, when he is drowned in debt, not to abound in bauery, when he is pynched with pouerty. For you know, it is your part to take such part as he doth, whether it be pouertie or riches, woe or wealth, pleasure or paine. But surely in my fancy, that man is to be begged for a foole, who will preferre his wyues pleasure before his owne, and her profit, her will, before his owne wealth, her vanitie, before his own ability. And as it is great iniquilitie and churlishnesse in a man to deny his wife any thing which is reasonable: so is it great imbecilitie & childishnes to graunt her anything which is vnreasonable: and hereof commeth the vtter vndooing of a great number of young Gentlemen. And as it is wyse and louing carefulnesse to prouide well for ones wyfe: so is it fonde and doating curiousnesse, to seeke and prouide better for her then he would doe for him selfe, wherof came the confusion of this noble Gentleman Germanicus.

Amphiaraus and Eriphile.

Amphiaraus *a gentleman Argyue, sueth for mariage to* Eriphile, *widdow, eyther liking others possessions better then persons.* Infortunio *burning in fond affection toward the same trul, seeing* Amphiaraus *land preferred before his loyaltie, is at poynt to destroy him selfe.* Amphiaraus *hiding him selfe to escape from the wars, is betrayed by* Eriphile *for couetice of reward: and setting foote within the* Theban *soyle, the earth openeth and swalloweth him vp.* Eriphile *eftsoones a widow, proffereth her loue to her old suiter* Infortunio, *by whome being repulsed, in choller she consumeth away and dyeth.*

THE auncient Philosophers are of this minde, that there is nothing doeth more argue and shewe a base minde, then couetous desire of coyne and ryches, and nothing more signe of a noble heart, then not to desire wealth, if one want it, and liberalitie to bestow it, if he haue it. But I am of this minde, that nothing doth more argue a mad minde, then to desire goodes, which neuer did good, but which haue been alwayes the cause of our calamities. What a worlde

of men hath desire of wealth wasted in war? What huge heapes hath it drowned in the Seas? What infinit numbers hath it caused Physitions to kill? How many hath it moued Lawiers to vndoe? Of howe manye murders, thefts, slaughters, parricides, patricides, treasons, rebellyons, periuries, forgeries, adulteryes, fornicatiõs, hath been the cause? As Iupiter himselfe abused golde and pelfe, to abuse Danae that virgin. But you will say, though the desire of goods be detestable, yet the possession is profitable. Wherevnto I pray you? to maintaine vs in hauery, in gluttony, in venery, in securitie, in impunitie, in pryde, in prodigalitie, yea to bring vs into perdition and destruction, as king Midas wished that euery thing which he touched might be gold, wherby he was starued to death.

Valerius an ancient Romane, weighed wealth so litle, that though he had beene Prince and Consul of Rome three or foure times, yet at his death he had not so much goodes as myght suffyce to bring him honorably to his graue, but was fayne to bee buryed at the common charge of the citie. But though the immoderat desire of riches be to be reprehended, yet must I needes say, that moderatly to account of them is not to be misliked, for they are giuen vs by God to passe the pilgrimage of our life withal, and we may vse them, and yet not abuse them, we may make of them, and yet not make our gods of them. And as by duely desyring and truely vsing them, they conuert to our commodity: so by greedy coueting, and naughtie consuming them, they turne to our trouble, care, and confusion: as partly before hath beene shewed, and playnely hereafter by the hystorie following is proued, whiche is this.

In Greece, amongst the people called Argiues, dwelt one Amphiaraus, who being a man of great possessions and wealth, heard of a Widow in the same countrey, of like liuing vnto him self, her name was Eriphile, and her nature was such, that she thought gaine sweete, howsoeuer she got it. It fortuned this Gentleman to come to her house, to see and assay her in the way of mariage, and notwithstanding he had more lyking to the lyuing, then will to the woman, yet hee laboured his suit as earnestly as if he had loued vehemently: and at conuenient time commenced his suite in this sort.

Gentlewoman, I thinke it not needefull to enter into tearmes in commendation of maryage, thereby to perswade you the sooner thereto, for that you know the dignitie thereof, and haue already tasted the pleasures and commodities belonging to the same; but this chiefely

lyeth

lyeth mee vpon, earnestly to perswade, and humbly to request at your handes, that when it shall be your good pleasure to enter into that life againe, you will count me worthie (though altogeather unworthie) to serue you in steed of a steward, to order and dispose your thinges as your seemely selfe shall please to appoint, and to ease you of the trouble of trauailing in your owne affaires: which I am sure, for that you haue not been accustomed thereto, must needes much molest you. For it is not meete your young yeeres should bee tyed to any trouble or trauell, but to passe your time in pleasure, according to your bringyng vp and calling, and according to the custome of your kinde and sexe. And that you may not thinke my suite to procede of any desire to your goods, your selfe I thinke partly knoweth, and by litle inquiry may perfectly vnderstand, that my lands and liuings are sufficient to maintaine the port and countenance of a Gentleman of worship: all which I willingly yeeld into your hands, to be disposed at your pleasure, if it shal please you to yeeld your body into my armes, to be imbraced at my pleasure: so that in accepting my offer, you shal not only encrease your substance, but also haue a Gentleman at your commaundement, who shal make more account of you, then of all the goods in the worlde. His talke ended, Eriphile smiling, made him this smooth answere.

Syr, by howe much more I know the inconueniences and infinite troubles mixed with mariage, by so much lesse doe I like to enter into that estate againe. And as I was once linked with one according to my liking, so looke I not to be placed againe with any, in whome I can take such pleasure: and as by holy oth I firmely bounde my faith vnto him, so in this minde I am in, only my death shall dissolue that bonde, and the sowre remembrance of my sweete husbandes death, shal take away therenuing of all pleasures of life, and altogeather, mortifie in me the minde to marry any more. For his loue was so exceeding great towardes me, that I feare to finde the like at your handes, or any mans els. For where you professe to be my steward and seruant, I am sure if you were once sure of that you seeke for, you would thinke your selfe good enough to be my Lorde and master, and you would dispose my goods neither at my pleasure, neyther to my profite, but that which is mine should be yours, and yours your owne. And where you pretend to prefer me before al worldly goods, I take it rather for wordes of course, then talke of troth: for as in the fayrest Rose is soonest found a Canker, so in fayrest speeche, is falshood & faigning rifest.

For I know ẏ falshū of you mē is, by your subtiltie to deceiue our simplicitie, and by a few filed wordes, to bring vs into a fooles Paradise. Yea you haue set it downe as a setled sentence amongest you, that hee which knoweth not how to dissemble, knoweth not how to liue. Therfore I yeeld no other faith to your wordes, then their faigned falshood deserues, nor no other consent to your request, then the small acquaintance you haue with me may iustly craue. But if here after in deedes, I shall see as plaine proofe of perfect good will, as your words impor likelihood of earnest loue, perchaunce I shalbe as zealous to cast lyking towards you, as now I am ielous to cast doubtes of you. By this time dinner was serued in, whereupon their talke ceased, and presently after dinner the Gentleman had occasion to depart. Now Eriphile being alone in her owne house, began to discourse vpon this matter by her selfe, and notwithstanding she had no great minde to the man, yet she felt in her selfe a great lust to his landes, & thought her selfe more then happie, if she might haue them safely assured and made ouer vnto her: and in this thought, vttered wordes to this sense.

Why, what though I cannot finde in my heart to loue and like him aboue all other? Is it requisite that euery mariage bee grounded on loue? As though we see not dayly some to marrie in respect of riches, some in respect of honours, some by constraint of friendes, and some vpon sundrie other considerations: and for my part, I count it sufficient to haue matried once for meere loue, and hauing lost him whom I dyd loue entirely, I thinke it not lawfull, or at least not possible, euer to loue any againe heartily: for true loue euer decayeth, when the partie truly beloued dieth. And as my heart is hardened to take his death patiently: so will it not be mollified to suffer the loue of any other to sinke therein deepely: Like as the Potters clay beeing once hardened in the Ouen, will not be made soft againe to receiue the impression of any other forme. But to speake my fancie freely, I see not how wee women are bound to loue our husbandes so much: wee are only commaunded to honour and obey them, which I count sufficient, and more then for my part I meane to performe. Besides that, loue consisteth in the hearte. Now it is our bodies only that are bound to our husbandes, as by ioyning of handes before the congregation is plainely shewed. But if I determine not to loue him, howe can I looke for any loue at his handes? Tush that is the least matter amongst a hundred, so long as I may abounde in brauerie, ruffle in riches, and participate with his goodes, I care not to communicate in loue

with hym: I am too olde nowe to line by loue. And yet wherefore is womens wit counted full of wyles, if I bee not able to dissemble the matter, that bee may thinke I loue hym deerlie though I hate him deadly? But if it should come to the worst, that he should perceiue my dissembling towardes him, and rewarde my colde kindnesse with heate of hate, why, I knowe the worste of it: My beautie is not so blasted, but enow will make account of me to my contentation.

So that all things considered, I see not how I can do better then to accept this Gentlemans offer, whose large landes and reuenewes are able to supplie all other wante whatsoeuer. For what disease is so desperate, which money may not medicine? what wound so deadly, which coyne cannot cure? what life so loathsome, which goods cannot make gladsome? Shortly after this, there made repayre vnto her house, a youth, more wilfull then wise, named Infortunio, who hauing seen her once or twice before, was so bleared with her beauty, that it dazeled his sight, and tooke away his foresight in all things: and comming to her presence, he preferred such lamentable suite, and ghostly resemblances vnto her, that a rigorous repulse seemed sufficient to procure hym a present death. The Gentlewoman seeing the furious assaultes of this freshe water souldier, knewe how to traine him to the field of her falshood, & to make him march vnder the ensigne of a merciles Mistres, and cruel captaine: and sometimes fedde him with wordes of comfort, to put him in hope, and by and by feared him with doubtes of denial, to vrge hym into dispayre. And as the Northeast wind first gathereth vp the cloudes, and then by puffes puteth them abroade againe: so shee first, by louely lookes allured to bring him in, and then with frowning face lowred to vrge hym away, the onely ende being to sport her selfe in his paine: yea, and if she could, of his good will to make some gaine. The poore Gentleman perceiuing these haggard tricks, and that shortly she would be wel comming to the lure, and by and by check at it & soare away, was so amazed thereat, that he knewe not what to resolue vpon. And as a tree hewen downe with axes, redy to fal with a blow or twaine, tottereth euery way, being vncertaine which way to fall: so, his mind distracted with doubtful deuises wauered vncōstantly, nowe bending this way, now bowing that way, willing to retaine his desire, but not able to set his fancie free. And notwithstanding her peruerse dealing pitifully perplexed, and terribly tormented him, yet heeperswaded him selfe, that as from most sharpe Thornes, to wit, the Rose tree,

byding moſt ſweete flowers: ſo from bitter annoy, woulde come plea-
ſant ioy, and of his beaute ſuite, happie ſucceſſe. Tully (ſayth he) the
Merchant often flyeth the Seas, though not ſure to returne wt gaine:
the Souldier often ventereth his body in field, though not ſure of boo-
tie: the Husbandman ſtill tilleth the ground, though not certaine to ſaue
his ſeede: but yet hope of good hap, carieth al theſe to their enterpiſes,
and why ſhould not the ſame hope worke the ſame effect with vs? Yes,
nothing venture, nothing haue, I will purſue my purpoſe, whatſoe-
uer come of it.

Nowe the Gentlewoman (as I ſaide) ceaſed not to bayte him conti-
nually with courtly banquets, as diſſembled fauour, vncertaine hope,
curteous congies, amiable lookes, and ſuch like: but he on the contrary
as one that meant truly, ceaſed not to feede her with faire woords, with
faithfull promiſes, with earneſt othes, with many a riche iewell, & roſtly
gift, which ſhe willingly receiued without condition, and willy kept
without reſtitution. In this meane while came the other woer againe,
to renue his ſuite a freſhe, and ſeeing this young Gentleman, as her
thought, in great fauour, began greatly to feare his owne part, and
thought the graſſe had been cut from vnder his feete: and as a cunning
Pilot, ſeeing the Seas rough, and the winde contrary to his courſe,
caſteth an Anker, leaſt the ſhip bee driuen againſt the rockes, or into
ſome coaſt contrary to his minde: ſo this Gentleman, fearing leſt wil-
full waues in the Gentlewoman, ſhould ſet her faſt in the ſands of ſlip-
per ſubtiltie, and daſh his ſuite againſt the rocks of repulſe, halde in the
maine ſheat of her mind, & by the anckers of aduiſe ſo ſtaied her courſe,
that no winde which my willfull youth could blow, could cauſe her any
thing to bow or wauer: & by alluring her to a large iourney, he was cho-
ſen to rule her sterne, where the other was kept ſtill vnder the hatches.
Who all this while that they were concluding the contract, was in his
chamber buſſily deuiſing verſes in y praiſe of his Miſtres: but hearing
of the ſoy ſucceſſe of his ſuite, by a handmaide of the Gentlewoman,
hee was ſo confounded in him ſelfe, that his inuention was cleane
marred, and his deuiſe vtterly daſht: yea he was ſo farre from wri-
ting, that he had not a woorde to ſay, or a thought to thinke. And
ſurely in my iudgement he reaped the right reward of his doting de-
ſire, for there onely grafted of griefe muſt needes grow, where ſuch rawe
conceit doth ſit, and ſuch raſh conſent doth ſowe. For neither was his
loue grounded vpon vertue, wherewith ſhe was not indued, neither

vpon

vpon beautie, wherewith she was not adorned. For neyther can cruelty be cloaked vnder vertue, neyther the treason of vntruth couered vnder beautie (for the disposition of the mind followeth the constitution of the body) so that it was his owne selfe wil and fond fancy, that brought him into such deapth of affection, and therfore with griefe was faigned to gather the fruites of his folly. And being come to him self, he began to rage in this sorte.

And is my true loue thus triflingly accounted of? shall he with his trash more preuaile, then I with my trueth? And will she more respect gaine then goodwill? O iniquitie of times, O corruption of manners, O wauering of women. Be these the fruits of thy faire lookes? is this the hap of the hope thou puttest me in? Is this the delight of thy daliance thou vsedst with me? Herein truely thou maist be fitly resembled to the Cat, which playeth with ỹ Mouse, whom straight she meaneth to slay, or the Panther, who with his gay colours and sweet smell, allureth other beastes vnto him, and being within his reache, he rauenously deuoureth them. But if I should set thee forth in thy colours, I thinke the sauage beastes would be loth to be likened vnto thee: for cruelties, thou maist compare with Anaxarete, who suffered Iphis to hange him selfe for her sake: For inconstancie, with Cressed, who forsooke her trusty Troylus: for pride, with Angelica, who contemned all men: for treason, with Helen, who ranne away with Paris from her husband Menelaus. But what rashnes is this in me to rage and raile agaynst her, whereas it is loue, God, and the destinies that haue decreed my destruction. For marriages are guided by destinie, and god hath indued women with this propertie, to be wedded to their wish. Neither doth loue learne of force the knots to knyt, the serues but those which feele sweete fancies fit: for as streames can not be made to run against their course, so vnwilling loue with teares nor trueth can neuer won. So that this onely choyce is left for me, either to die desperately, or to lyue lothsomely. And as the bird inclosed in cage, the cage neuer being set open, and the Hauke her enimie sitting without watching for her, betweene death & prison piteously oppressed, standeth in doubt whether it be better still to remaine in prison, or to goe forth to be a pray for the Hauke: so stand I in doubt, whether it be better by louing to seeke to get libertie, or by lyuing, to become thrall and bonde, and liue in continual torment and vexation of mynde. For loue hath taken so deepe roote in mee, that neyther reason can rule, neyther wholesome

wield my wretches will. But as the byting of a madde dogge rageth and rankleth vntill it haue brought the hidrophyten to bane: so the poyson of Loue is so spread into euery parte of mee, that it will vndoubtedly bring me to death and destruction. O cruell Captaine Cupido, is this the pay thou giuest thy souldiers? O dayne Venus, is this the victory thou vouchsafest thy Champyons? Wouldest thou haue beene content, thy darling Adon should rygorously haue reiected thee, when thou wert furiously inflamed with his loue? But the parish Priest forgetteth that euer he was Clarke, and those that be in happynesse themselues, weigh not the heauinesse of other. Yea perchance thou fauour the follyoodde of this woman, the rather for that thou thy selfe playedst the falle harlot with thy husband Vulcan the Smith, and madest him a forken coole more then before he had in his shop: but remember yet how he took thee and the adulterer Mars tardy in your trecherie and lecherie together starke naked in an iron nette, and then called al the Gods to take view of your vicious conuersation, to thy vtter shame and confusion. And so it may fal out that this your pupil may so long delight in deceite, that she may be taken in the net which she layeth to entangle other. But what meane I to blaspheme against the Gods, who doe but punishe me iustly, for louing so lightly, and onely mine owne carelesse faulte, is the cause of this carelesse fact. Wherefore, O Death, to thee I make earnest request, that thou wilt speedily sende Atropos vnto mee, to cut in sunder the twiste of my troublesom life: and seeing my loue doth loath me, good death do thou desire me. I knowe thou lentest out proclamation for me euen in my swathy cloutes, & now I beseech thee serue it on me, when I am most willing and ready to appeare before thy presence. Whyle this foreloyne Gentleman continued in these carefull contemplations, the mariage was consummated betweene the widdow & Amphiaraus, who lyued quietly togeather about a yeare or two, she shewing a presentiall obedience towardes him, and hee bearing an ordinary affection towardes her: but in shorte time, it pleased god to giue occasion to try the trechery of the one, and to worke the destruction of the other. For it fell so out, that Adrastus king of the Argiues, was vpon vrgent causes mooued to take warre vpon the Thebanes, & in mustring his men, he thought Amphiaraus a meete man to make one of his captaynes, and wylled him to prepare him selfe for that voyage: who beeing well seene in Astronomy & other secret sciences, knew if he went to the warres, he should not returne aliue, for which cause he couertly hid him self in his

own

owne houſe, making only his wife priuy thereto. Nowe the king talking matter of his men, miſſed Amphiaraus, and knowing the cauſe of his abſence, was in great rage, ſaying, he thought he had had no ſuch cowardes in his kingdome, and promiſed great rewards to them that could bring tydings of him. Eriphile hauing intelligence of this & the reward promiſed, was marueyloully ſet on fire in the deſire thereof: and notwithſtanding ſhe was plentifully indued with riches, yet was ſhe in deſire as greedy, as if ſhe had been in eſtate moſt needy: and as dropſie patients drink, and ſtil be dry, neyther is any licour able to alay their thirſt, yea the more they drinke, the more they deſyre it: ſo ſhe continually heaped in wealth, and yet was neuer ſatisfied, yea & more ſhe had, the more ſhe deſired to haue. And being poſſeſſed with this lothſome luſt of lucre, ſhe entred into reaſoning with her ſelf in this ſort. Who, vnleſſe they be out of their wits, will refuſe offered gold? me thinke the ſauour of gayne is ſweet, of what thing ſoeuer it be gotten. Why, Tarpeia a Romaine mayd did betray the Towne of Rome for a few bracelets, to the Sabines that layd ſiege to the citie: and ſhall not I for great Duches of golde be moued my husbande to the King, who meaneth by his meanes to ſeeke true out cauſe? for if it come to the worſt, that he neuer come home againe, why I know the worſt of it, two or three dayes weeping will wally away all woe and ſorowe, and then ſhal I be Lady of his landes and liuings, and be maryed againe to ſome that perchance ſhal better content me euery way then he doth. And whoe is ſo fooliſh that will not bee content with chaunge for the better? And in this good minde gat to the King, and tolde him, that preferring the ſafety of his perſon, and the profit of the common wealth, before her own priuate pleaſure, ſhe was conſtrained to deteect her loyal mate vnto his royal maieſtie (which her deede thee humbly deſyred him to conceale) & notwithſtanding the abſence of her louing husband would greatly annoy her, yet the commoditie of her country, which ſhe hoped through her husbands help ſhould be procured, would as greatly ioy her. And that ſhe might ſafely ſee her ſweete husband againe, with a few faigned teares forcibly wrong forth, ſhe humbly requeſted the king ỳ he might be placed in ſuch part of the battayle, that he might not be ſubiect to the ſhot, & lie opẽ to the army of the aduerſary. The king plainly certified by her of ỳ den wherin the fox was hidden, giuing her the promiſed reward, went forthwith to vnkennel him: who hearing of the kings comming, & by what meanes he was diſcouered, fel to raging againſt his wife, & al women for her ſake, in this

Ah fonde foole that I was, to repose any trust or confidence in women, whose sexe is subtyl, whose kynd is cruel, who are constant only in vnconstancy, who are wittie onely in wiles, who as Aristotle sayth, are monsters in nature, altogether imperfect, weake vessels, ignorant in all thinges, yea (which we may most lament) they are naturally indued with baytes to allure men, with poyson to infect men, and with charmes to change men from men to beastes, as Cyrces did the seruauntes of Vlisses: yea what man hath euer been so wise, but by women haue been seduced to folly? as Pharo his daughter caused Salomon to fall to Idolatry. What man hath euer beene so godly, but by women haue been depraued? as Bersabe moue king David to diuelishnesse. What man hath euer beene so strong, who by women hath not been made feeble? as Dalila tooke away the force of Sampson by cutting away his heare. Who hath euer been so perfect, but by women hath been drawne to imperfection? As Adam by the meanes of Eue lost the perfection of Paradise. Who hath euer been so faithful, but ỳ women haue inforced them to infidelitie? As a handmaide made Peter deny his maister Christ. Who so valiant, but by women haue been banquished? as Omphale made Hercules serue her, & spinne amongst her maids, and after by Dyanira was donne to death. Who so learned but by women haue been taught newe poynctes of schoole? as Tully by Terentia, Marcus Aurelius by Faustine, & Ouid by Corinna were often abused, with infinite other. But if the wise, the godly, the strong, the perfect, the faithful, the valiant, the learned, haue been bewitched, beguiled, and abused by women, is it reason I should, beleeuing any prayer or peculiar fortune to my self, and not remaine content with the lot which is common to all? Yes I am content my rage in rule to bridle but though notwithstanding the comfort by other mens calamity bee miserable, yet is doth me good to thinke that other haue beene as shamefully serued by women as I my selfe, as Tullia consyred the death of her own husband Tarquinius, then of her sister, & lastly maried ỳ brother of her own husband, who before was husbande to her own sister: as ỳ fiftie daughters of Danaus, al but one slue their husbands the first night of their marryage: as Candaules by the counsel of his wyfe was slaine by Gyges, who after maried her: as Dionisius, notwithstanding his wary watch & watchful warinesse for the preseruation of his lyfe, was by his own wife Aristomacha miserably made away.

By this time the king was come into his house, wherupon hee was driuen with shame to shew and present him selfe to his maiestie, humbly

humbly craving pardon for his offence: and seeing no remedie, made preparations for the warres, disposing his lyuing so well as the shortnesse of time would giue him leaue, and disposessing his wife of so much as he could possibly. Which done, amongst the rest he mournfully marched forward: but he no sooner set foote in the Thebane soyle, but that the earth opened, and swallowed him vp. Of which newes, so soone as his wife was partaker, for fashion sake shee put finger in the eye, and attyred herselfe in mourning apparrel: but she quickly cast it off again, and began to cast in her head how she might be sped of an other husband: and calling to minde the deepe affection wherein Don Inforrunio was drowned towards her, shee thought none more fit to make a foole of then him, & therefore by letters did him to vnderstand, that considering his former good will towards her, she thought her self bounde in conscience to counteruaile his curtesie, by any conuenient meane she might: and in that behoofe time she set so light by his lour, the cause was, for that before his comming shee had betrothed her selfe to Amphiaraus, so that as then she was not able to yeelde him the meede of his merit: but now if his affection were not altered, and if hee were disposed to deale with her by the order of honestie and limits of law, he might be payed his due debt, with double interest. Now the young gentleman by the aid of absence, by the assistance of time, by the change of diet, by the remembrance of his repulse, by megs of disdaine, by the vertue of necessity, and by the helpe of reason, being fully cured of his folly, hauing also heard of the treachery which she vsed towardes her other husband, reiected her offer, returning her answeare, that being at liberty, he meant not to come in bonde, & being now set free from her fraude and falshood, he would be no more be trained to her treason. Neither (saith he) doth that hold or stable merite merete, which yeeldes rather for want of fresh supplie, then at the suit of the besieger. Neither is the prisoner to be pitied, who being Iudge, ioyed in seueritie & crueltie: neither is that clients cause to be considered, who being a counsaylour, deale in the cases of other without conscience. The gentlewoman seeing herselfe thus reprochfully repulsed, in very collerick conceites consumed away and died.

I am heere Gentlewomen to admonish you not to suffer your selues to bee caried away with couetousnesse: you see to what miserable end it brought this married disloyal couple: and as well for your sakes, as mine owne, I would wish you, who are indued with

A 4 wealth

wealth sufficient to make a man (as they say) and who are at your own disposition and choyse, not to yeeld your selues as a pray to any, who hath no needs of your wealth, neither will gratefully accept your goods, but rather frankly to bequeath your selues to some poore younger brother, who may thinke himselfe made by marying you, who may thank his wife only for his wealth, who may impute his happines only to hauing you: whom you may binde to you by benefites, who will no doubt endeuour to counterpeise your liuing with his loue, and your goods with his good will: who will rather serue you, then seeke superiorite ouer you: who will rather be your man, then your master: your Liege, then your Lord: your subiect, then your soueraigne: wherby you shall lyue as you list, your profites shall pleasure you, your goods shall doe you good. And whatsoeuer be your common saying, that you must as wel loue to liue, as liue to loue; yet surely in my fancy, I think it far better for a maried couple to liue together without liuing, then without loue: for what little liuing will suffice nature, who knoweth not? but what loathed liues be where loue doth lack? looke but into ỳ liues of the parties but now reported vnto you. And if you credite not my report of them, no more but mark your poore neighbours how quietly and merily they passe their time in pouertie, assisted only by the calme of contentment and loue: and then conuert your eyes to the viewe of many other estates, and looke how vnpleasantly & vncontentedly they spende their dayes, molested by the stormes of strife, debate, and hate. Which contemplation I hope will so confirme your iudgements, that you will alwayes preferre loue before liuing, or at least not so to respect the one, as to neglect the other, or at least if it bee possible, to ioyne the vse with the other. Another thing also the death of Eriphile may driue into your mindes, that you raigne not like Tyrannes ouer those, whom your beautie hath made your bondslaues: for you muste know that it is more glory to vse the victorie moderately, then to get it mightily: and far more holdes haue been wonne by clemencie, then by cruelties. For when the habitants know the captaines curtesie, they will rather yeelde to his assured mercy, then stand to the doubtful euent of battel: so Gentlewomen, if you mind to make breach into the harts of many, & to win the fort of their faithes vnto you, if you craue to conquer the good willes, and to be courted with the seruice of suiters, you muste with modestie make much of them, with curtesie countervaile their kindnes, with gratefulnes accept their good will, with liberality requyte their loue, & with honest plainenesse answeare to their demaundes;

maundes: you must not feede them with fallhood, draw them on with delay, and content them with trifling, as Eriphile did her Infortunio, to her owne infortunate hap, as it luckily afterwards did light: for it is Gods word and will that such measure as is met, shall be measured againe, and they that delight to drowne other in dolour, shall not swym long in pleasure themselues. I know not what effect my wordes will take, for that I know not howe you courtly dames account of my cunning: but before mine owne face I am able to assure you this, that the girls of our parish thinke that welsh Sir Richard himselfe cannot make a better preach then I can: but it may be, you will thinke me ouer saucie with my lisping lips to prefer perswasions to them, who are as voide of folly euery way, as my self of wit any way. Yet considering how quietly you tooke the rude rayling of Amphiaraus against you, I neede not doubt, but that you will take in good part wordes, whiche are well meant towardes you, and if not followe them, yet not mislike them, and rather weigh the will of the speaker, then the worth of the wordes.

Icilius and Virginia.

Icilius *a young Gentleman of Rome, falling into loue with* Virginia, *is refused by her friends for want of sufficient wealth, but priuily contracteth himselfe vnto her, and departeth into the warres.* Appius Claudius *burning with vnchaste lust of the same mayden, the better to obtaine her, causeth* Clodius *his client to claime her for his bondslaue, and giueth wrongfull iudgement on his side. But* Virginius *her father, at her earnest request slayeth her with his own hands, to preserue her virginitie from the villanie of* Appius, *who for that fact is cast into prison, where desperatly he doth himselfe to death.*

IT is a doubt often debated, but yet not decided, whether loue discendeth from the heauens, deriueth of our owne nature, proceedeth of the similitude of maners, commeth of acquaintaunce and familiaritie, taketh originall of our education and bringing vp together, whether it ariseth of beautie or of vertue, whether it entreth in at the eyes, or first lie rooted in the heart, whether the cause come from the partie that loueth, or the partie loued, whether it bee in our power to loue or to leaue, I leaue to other to resolue vpon, for, for my

part (I yeeld God thanks for it) I haue as yet been so little troubled with loue, that I know not what it is, nor from whence it commeth, & when I muse thereon, I am as bad troubled as Symonides was to thinke and say what God was: but if an opinion grounded vpon reason without any proper experience on mine own part may take place, I thinke loue chiefly to bee grounded vpon the similitude of maners, shewed and signified by familiaritie and abode together. For it is dayly seene, that those parties who at the first incounter and vieweing haue rather disliked, then loued each other, by continuance of conuersation, and by conferring eche others conditions and nature together, haue fallen into the fire of most feruent affection. For true loue and faithful friendship is, to will and to nyll one thyng, to haue one obiect of appetite, and to haue like effect of affection. I knowe there are infinite instances to be giuen to this assertion, for that some haue been surprised with loue onely vpon a louing looke, some vpon a courteous woorde, some vpon a single sight, some vppon a vayne vision, some vpon a doubtfull dreame, some vpon an vncertayne reporte, and some, some other way. But as one Swallowe makes not Sommer, so one particularitie concludeth no generalitie. And as an Aethiopian is sayd generally to be black, though his teeth be whyte, for that for the most partes of him he is blacke: so I thinke loue may be said generally to proceede of the similitude of maners, for that for the most part it doth so. And besides infinite other examples, which I can alleadge for proofe hereof, the history which you shall presently heare, shall also confirme it.

In the renowmed Citie of Rome made his abode one Icilius, who though hee were a Gentleman of a worshipfull house, yet by reason that his parents were yet liuing, his patrimonie was not great, neyther his liuing more then might suffyce to maynteyne the porte of the place and countenance he carryed in the Citie, by reason whereof hee remayned vnmaryed, as beeyng not able to mayntaine a wyfe accordyng to the estate of his calling. It was his chaunce, among other youthfull companie, to passe the time for the space of a fennight in feastyng and makyng merye at the house of one L. Virginius, a worshipfull Gentleman of the same Citie, who had to daughter a damosell named Virginia, who as shee was of ryper yeeres, so was shee of ryper iudgement and discretion in euery point belonging to a vertuous Virgin and modest Mayde. Her shape though it were not precise, yet was it perfect: her face though it were not blasing,

yet

yet was it beautifull: her corps though it were not curyous, yet was it comely: and as nature plentifully planted perfection in her, so God superabundantly bestowed his benefites vpon her, such grauitie in gesture, such modestie in maners, such curtesie in conuersation, such troth in talke, such wit in reasoning, that Minerua her selfe could not haue mended her: that it was doubtfull whether men were more rapt into admyration of her wisdome, or rauished in contemplation of her beautye, the one containing contentment for the body, the other solace and delighte for the minde. Now Icilius being in the company and societie of this saint, vsed litle other behauiour towards her, aboue his common regard to all the Gentle women of the troupe, but spent his time in pauncing, dicing, carding, & other such pastimes. And notwithstãding this while he often felt a certain restraint of libertie in his affectiõ, an alteration of minde, & as it were a ciuil assault & discord in him selfe: yet by reason of young yeares, and small practise in the pangues of loue, he could not coniecture the cause of his sodaine passions: but this made him most to muse, that when he was in his mostest dumps, if she chaunced to present her selfe to his presence, his hearte was presently lightened of that which lay so heauy in his stomacke. And as when the Sunne shineth, the cloudes vanish away: so when her beautie blazed in place, the clouds of care were clean consumed. Likewise being often desirous to talk with her, and inioy the present pleasure of her pleasant speech, his sences were so rauished with the sighte of her, that he could not vtter one word vnto her. Sitting alle at the tables with her, and casting a gazing glance round about him, his sighte was neuer satisfied vntill he had lent her a looke, and seemed onely to resolue his fancie vpon her face. But notwithstanding all this, hee did not throughly perceiue the cause of his sodaine trouble of minde, and thought that as it was a toy lightly taken, so would it be lyghtly lefte againe, and therfore departed from her fathers house without preferring any suite vnto her, or adding execution to the aduantage of the time and place. But being gone home, and gotten solitarily to his chãber, good God what mountaines of smoke did scalding sighes sende forth of his mouth? what droppes of blood did galding griefe make his heart to bleede? What fluddes of teares did flowe from his eyes? What careful complayntes did he send vnto the skyes? saying, O heauens, why heape you my beauinesse? O planets, why plant you my payne? O destinies, why decree you my destruction? O Gods,

why

why deprive you me of libertie, nowe my young yeeres thaleng to liue most freely: O Fortune, why doost thou mixe my sweete meate with such sower sauce, that is more bytter then gal, and no lesse pleasant then death vnto me? Must the little delyght which I tooke in the company of Virginia (whereof I fully vnderstood not her to be the cause neyther) be counteruayled with such direfull displight: and for the pleasure which her presence procured me, must her absence purchace me such displeasure? Then too true do I finde, that euery dram of delight, hath a pound of spight, and euery inch of ioy, an ell of annoy annexed vnto it: then well maye I curse the chaunce, the cause, and the company which caused me to come to that place, which hath caught me in such bondage. And may I terme it bondage, to liue in the seruice and contemplation of my Virginia? Is it slauery to be thrall to vertue? It is her bountie, not her beautie that byndeth me: it is her curtesie, not her comelynesse that I care for: it is her perfection, not her person that I passe of: it is her conditions, not her colour that I account of: for beautie byndeth not, comlinesse continueth not, personage perisheth, colour fadeth: but bountie, curtesie, perfection, and conditions remayne for euer. So that if I liue in bondage, it is to vertue: if I bee a slaue, I am vertues slaue. But doth vertue vse to torment men thus? belyke that is the cause there are so fewe honest and vertuous. No, I ought not to count my trouble a torment: but the fine gold must be purified in the flamyng fire, and whyte siluer is wrought in blacke pitchy ioyr must be gotten thorow depth of daunger, and pleasure must be purchased with the price of payne. And though absence now be some torment to trye mee, and though dolour now drowne me in the seas of sorowe, yet doubt I not but shortly to swim in the fluddes of felicitie: and take Lande there where my hart hath already pitched his abode. But O presumptuous foole, whyther doth folly force mee: do I hope to win her, whome my vnworthinesse willeth me not so much as to wish for? Yea, which way soeuer I goe to worke, I am sure to haue a cold suite of it: for if I proffer my seruice dishonestly, whye her vertue abhorreth it: if I make loue in the way of mariage, her estate and ryches refuseth it. O God, and shall goodes be more accounted of then good wyll? Lucre more then loue? Is the counsayle of Themistocles altogether reiected, who willeth men rather to marry their daughters to a man that wanteth money, then to mony that wanteth a man to vse it? Is the worlde so blynded in couetousnesse, to prefer lyuing before learning,

wealth

wealth before witte? Then farewell true friendship, if it bee not grounded vppon loue: then farewell true loue, if mariage be not the ende of it: then farewell true marriage, if money make it: then resteth for mee onelye to bewayle my euill happe, to lament my luckelesse loue, and neuer to attempt, that I am like neuer to attayne vnto.

By this time the earth was couered with a darke Mantle, and by reason that the Sun was departed out of our Horizon, the light of the starres which the Sun lendeth them, began to appeare in the firmament, whereupon this poore passionate louer wearied with woe, disposed himselfe to rest: but he whose bane loue hath bred, neyther by night nor day, neither in company nor solitary, neyther sleeping nor waking, can take any rest or quiet. For he was no sooner in a slumber, but the Goddesse of his deuotions presently presented her selfe before him, saying, Mine owne, why doest thou thus torment thy selfe for my sake, who suffer no little griefe to see thy great sorowe: wherefore be bold to aske any thing at my hands honestly, and be sure I will graunt it willingly: for I perswade my self the heauens haue reserued me for thee. Scilius hearing (as he hoped) this heauenly voyce, and sleeping (as he thought) that saint by his bed side, with open armes reached to embrace her, but being awaked, with open eyes he saw he was deceyued: which sodaine fal from heauen to hel, tooke away his breath from him for a while, but being come to himselfe, he began to cry out in this careful manner.

O GOD, is it not sufficient to vexe me with vanities in the daye time, vnlesse thou torment me with visions also in the night? Haue I not woe ynough awake, but that besides I must haue sorow in sleepe? What grieuous offence haue I committed, that deserueth such greeuous punishment? If this be the reward of them that loue, woe, woe be to them that hate. Thou hast commanded vs all to loue one another: if thou thus punish the fulfillers of thy law, what shall become of the transgressours thereof? But if thou be disposed to punishe me, and displeased with my deedes, neuer suffer me hereafter to do any thing, but cast me into such a sleepe wherin I was erewhile, and therein let me continue continually. O happy was Endimion, who long time enioyed the like sleepe. O tenne tymes happy are the dead, if death be any thing like this sleepe. But O hundred tymes vnhappy am I, to whom waking is wayfull, whereas to al things els it is ioyfull. But was this but a vision which deluded me? was

it but a dreame whiche I doted on? And if it were but a dreame, doth it portende nothing? and may there be effectes in dreames? Yea GOD wot, commonly the contrarie: or (as Cato saith) wee see sleeping, that whiche we wishe for waking. So that neyther in dreaming nor doing, neyther in sleeping nor seeyng, neyther in thinking nor saying, finde I any cause of comfort, or see any signe of solace. That youth passed his time so long in these and such like passions, that the carefull cariage of his eyes bewrayed his carefull mynde, and his pale countenance his painefull case. Whiche a spectall friend of his perceyuing, tooke such compassion and pitie on his painefull state, that he sought al the meanes possible to sift the cause of his sorrowe, to the intent to seeke some medicine for his maladie. And hauing opportunitie of time and place, he brake with him in this sort.

Good friend, if I shoulde shewe you what great sorowe I sustaine by your beauinesse, you would perchaunce iudge my woordes to proceede rather of flattery and trifling, then of trueth: but no more but trie how willing I wilbe to ease your payne, and by that iudge howe greatly it greeueth me. But how great soeuer my griefe be, my wonder is more then great to see you transformed from the state of a pleasaunt Gentleman, into such solitary regardes, that you seeme rather a Timon of Athens, then a Courtier of Italy: and so muche the more cause I haue of marualye, by howe muche lesse I see any apparaunt cause which shoulde woorke any suche alteration in you. For if want of worldly wealth could worke your woe, why you want nothing, if you woulde eate golde (as they say) you might haue it. If losse of friendes molest you, why you haue an infinite number which loue you entirely. If you be disposed to trauayle to see strange countreyes, your parents wil be wel pleased with your departure. If you be weery of your single life, your friendes wil forthwith prouide for your marriage. If any repulse receiued of any dainty dame do daunt you, why the Goddes themselues haue suffered the like: as Daphne a seely damsel refused the god Phebus: Sirinx a simple maide reiected the god Pan, with infinite other. If you haue fixed your fancy in place you thinke impossible to possesse, why you haue reason to rule your affection, you haue wit to compasse your desire, you haue friends to further it, you want nothing to finish it. With this his colour began to change, & he fetched a deepe sigh or two, wherby his friend perceiued he had touched the cause of his calamitie, and sore of his sorow,

praying

praying him very earnestly to vnfold the secrets of his thoughtes vnto him, saying, Two wits are better then one, and that which you blinded per chaunce by loue cannot see, I stirred vp by desire to doe you good, may perceiue. And for secrecie in your affaires, assure your selfe that neuer Pithias to his Damon, Pylades, to his Orestes, nor Gisippus to his Tirus was more true, then I will be to you. And though your learning and wit to know what is best for your owne behalfe be far better then mine, yet the simplenes of my wit shalbe supplyed with the sincerenesse of my wil, which shalbe alwayes so redy prest to pleasure you, that if my seruice may satisfie you, you shal commaunde me, if my companie may content you, I will neuer be out of your sight: If I may any way stande you in any steede, account me your owne onely.

Icilius hearing this friendly discourse, coulde not but say in his hart, O friende vnfaigned, O loue most loyall, O curtesie incomparable: and imbracing fast his friende in his armes, sayde, If all the miseries in the worlde did muster in multitudes about me, yet this thing only is of force to fence me from their furies, to thinke I enioy so firme a friende as your selfe are: and if I may liue but to requite some part of your good wil, it is the second felicitie I looke for in this life. But touching the cause of my perplexitie, I must craue pardon, if I make curtesie to disclose it, for that many euils carry this nature, rather to be concealed with griefe, then reuealed in hope of reliefe. And as a greene wound by taking the ayre, spreadeth farther abroade, and is the hardlier healed: so (I thinke) my torment and griefe being once discouered, wold not be so easily cured. If (saith his friend) the original of your euil proceede of loue, as in my fancie it doth, then vndoubtedly the more it is vncouered, the sooner it is cured: for as coles of fire couered close with ashes keepe their heate long time, but lying open soone ware colde and blacke: so the fiery flames of loue raked vp in silence, burne furiously within a man, but being by discourse disclosed, they soone conuert from flame, to fume and smoke. Wherefore (good friende) sticke not to impart vnto me this matter which doth impoze you so neere, promising you by the inuiolable bond of friendshippe, to trauaile so earnestly in your affaires, that what wanteth in power, you shal find in the paynes which I wil take in your cause. Alas (sweete friend (saith Icilius) rather then you shoulde thinke I haue anye diffidence or distrust in you, or thinke you vnworthie of credite in any cause whatsoeuer, I will make you priuie to the cause of my paine,

what pang or perill soeuer I incurre thereby. Wherefore you shall vnderstand, that since the time I was at the house of L. Virginius, as you partly know, the conditions of his daughter did so wel content me, her nature agreed so wel with mine, her affections were so framed to my fancy, that I am constrained to resigne my libertie captiue vnto her, and to make her person the prison of my hart. And the lesse hope I haue of obteining her, the more doe I loue: and the more deepely I doe desire her, the more deadly doe I dispayre of her, whiche is the cause of al my care, and summe of all my sorowe: yea this is it which hath made me an enimie to my selfe, a straunger to my friendes, to abandon all good company, to sit in solitarinesse, and this is it, which if it be not in time prouided for, wil preuent by death al other mischiefes. God forbid good friend (saith his friend) that so light a cause should so deepely distres you: what, doe you thinke eyther so superstitiously of her, eyther so abiectly of your selfe, that you deeme this matter so impossible to be brought to passe? Why, her person is not of suche perfection, but that yours may match it: her friendes are not of such state, but that yours may standе by them: her portion is not so great, but your parentes are able to make yours equall vnto it? No, doubt not but your loue shall sort to luckie ende, and haue suche successe you seeke for: and I am heartily gladde, that seeyng it was your chaunce to loose your libertie, it is lodged in suche a place whiche is rather to be counted a Paradise of pleasure, then a prison of payne, of whose worthinesse I woulde somewhat say, but that perchaunce you will thinke mee partiall to the partie, and besides that, I shoulde rather kindle newe coales in you, then quenche olde flames. But because I perswade my selfe I maye doe somewhat with the partie which putteth you to this payne, doubt not to commit this charge to me, and I warrant you I will discharge it to your contentation. Ah deere friend (saith Icilius) if I thought you as well able to geue ouer to my sorowe and redresse my woe, as I see you wylling to comfort my carefulnesse and keepe me from dispayre, I should thinke my selfe the happiest wight in the worlde, and I woulde account of you as the preseruer of my life: but I cannot tel what the matter is, me thinkes the more feruent is my fire, the more fayne is my feare. Fie (saith his friend) you shew your selfe too verye a coward, for fortune you know fauoureth not the fayntharted, neither are they worthy to winne the pray you presse for, and therefore for shame take a good hart vnto you, and do your indeuour, plet me alone with the rest.

There

Where is no Hauke so areth so high, but she will stoope to some pray, neyther any so ramage and wyld, but in time she may be reclaymed & made to the lure. And if you follow my aduise, I thinke good you solicite her by letters, vntil such time you haue conuenient time to go thither your selfe. Which counsaile he forthwith put in execution, and indited a letter to his Mistres in this maner.

Good Mistres, to set forth in wordes the feruencie of my affection, and vehemency of my passion, I thinke would be both tedious to you, and I am sure greeuous vnto my self, for that the remembrance of my passions would be as it were a renewing of my paines: and though I altogether vse silence therein, yet the lothsome life which I leade, may by report aduertise you of my luckelesse loue: and my drouie lookes to all which see them, are signes sufficient of my drouping part. Therfore may it please you plainely to vnderstande, that being at Maister Virginius your fathers house, I receiued such contentation in your company and sight, that since I haue been depriued thereof, I thinke my self depriued of all the pleasures of life: And vnlesse your curtesie surmount my desarts, and that you vouchsafe to pitie my painefull estate, I shal haue iust cause to say, that at your fathers I receiued the seede of vnease misery, for drinke water: yea, I may count my fare fire, and my cheere very deere, which must cost me no lesse then the losse of my libertie at least. But if yet at the last course, it shal please you to send and serue in to the table of my troubled mynde, some confets of comfort, with the fruites of friendship, I shall thinke my selfe to haue fared most daintily, whereas otherwise I shall count my selfe in extreame disdayn fully. Looke not good Mistres to my liuing, but to my loue, weay not my wealth, but my wil, marke not my money, but my meaning, in the way of honest and lawful mariage, and speedily send the messenger of present consolation to him which pineth away in paine, and is yours onely and euer. Icilius.

Virginia hauing viewed this letter, & liking it neuer the worse for his sake that sent it, replied vnto it in this short and sober sort.

Sir, because I knowe in my selfe no such due desart any way, to driue you to such deepe desire, I am the hardlier induced to beleeue your wordes: and though I adhibite full credite vnto them, yet perchaunce as yet my fancie is not fully framed to like so well of you, as you eyther desire or deserue: and though I could finde in my hart to like you aboue all other, yet I knowe not whether my friendes will yeelde their consent thereto. So that it is in me onely to thanke

you for your good will, but not to satisfie your request. Yours as she may. Virginia.

This letter bringing some comfort to his careful mind, made him make haste to repayre in person to the place of her presence, where he presented her his suite, with such assured signes of perfect loue & loyaltie, that she thought with good conscience she could not contemne his good will. But her parentes, for that he was not able, his Father being aliue, to make her such ioynter as they inioyned him to, deferred the consummation of the mariage from tyme to time, hoping that time should mortifie the affection of either the one or the other Louer. But as the Smith his forge by casting on colde water it burneth more fiercely: So their loue by these delayes increased more vehemently, which caused them to betroth them selues eche to other. But Icilius indued with a couragious minde, perceiuing the lacke of liuing to hinder his happinesse, determined to goe to the Warres, and by dint of swoorde to winne eyther coyne or credite, or to loose life and loue: And being on poynt to take his iourney, he gaue his Mistres this farewel. If euer wofull creature had cause to complaine his carefull case, euen vndoubtedly may I diuise praise for the formost place. The Horse now and then ceaseth from his trauaile, the Asse from bearing, the Ore from drawing, and so of all other creatures: but my poore hart is neuer at rest. Alas the wheele continually turneth: so my minde continually tosseth, still deuising howe I may aspire to the ende of my desire, and be placed in full possession of your perfect person. And hauing reuolued many waies in my minde, I am now resolued vpon this, to goe to the Warres, and there to winne with prowesse and paine, that which GOD and Fortune haue denied me: where the remembrance of your seemely selfe, shal arme me with such courage, that I shal count nothing dangerous to attempt, or hard to attaine. And whatsoeuer woorthy feates you shal heare I shal enterprise, I shal desire you to persuade your self that they are done for your sake: And if in my absence it shal please you to continue constant in good will towards me, it is the only shield that shal shadow me in field and fight. Remember Penelope passed twentie yeeres in the absence of her Vlisses: and assure your selfe, Vlisses neuer hazarded himselfe in more perils, then I will put my selfe too for your sake.

Virginia hauing heard this short and sowre discourse, casting her selfe into his armes, after she had bedeawed his face with teares which

fell

tel from her eyes, replyed in this sort.

Ah (Maister Icilius) my tongue is not able to tel the hurt whiche my hart sustaineth by the couetous cruelty of my Parents, who in a greedy desire of goods, goe about to stay me from that whereupon my life doth stay and depende, and were it not that your great curtesie and loue towardes me did somewhat moderate and mittigate my martirdome, I shoulde neuer be able to beare the vnsupportable burthen thereof. But now I vnderstand by you, I shall loose your company, which was my onely comfort and consolation: what reseth for me, but notwithstanding I was neuer married, yet to continue and leade a woful widowes lothsome life, and to spend my golden yeares in galding griefe? I could rehearse vnto you, and you your selfe can better tel the infinite and imminent perils which alwayes waite on warre, but that I doubt thereby I should rather increase your griefe, then alter your determination: but this request at least, yea and perchaunce the last, let me make vnto you, that in warre you be wary, in battayle rather too backward then too bold, in field rather too fleeing, then too forward, and if you take no care of your selfe, yet make some spare of me. For perswade your selfe this, out of euery Wounde which your body shal receiue, wil issue as wel my blood as yours. As for constancie in your absence, assure your selfe, Virginia wil alway be the vowed vassal of Icilius. And as the Laurel or Bay tree ceaseth not to bee greene, notwithstanding the parching Summer, and pinching Winter: so wil I neuer ceasse to be fresh in friendship, and greene in good will towardes you, notwithstanding the sharpe stormes of absence, the distance of place, and difference of time. But here teares stayed the talke of the one, and time tooke away any longer abode of the other: whereupon they were constrayned, after a fewe careful kisses, to giue eche other a fayntyng farewell. Neither can it ceasse to paint foorth the payne wherewith this parting pinched both these poore louers, but surely in my fancie, of al griefes it is most griping, when friends are forced to part eche from other, when one hart is placed in two places, when one member is torne as it were from another, when one selfe is separated from him selfe, or at least his second selfe. But their parting was not so paineful, but that shortly after their meeting was as mourneful. For not long after the departure of Icilius, as Virginia walked abroade somewhat to recreate and solace her sorowfull selfe, it was her fortune, vnfortunatly to be seene by one Appius Claudius, one of the Decemuirs, who were the chiefe rulers of the Citie, who by

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the furies of Hell was so set on fire in libidinous lust towardes that Virgin, that he sought al the meanes possible to win her to his wicked wil: but seeing her too firmely fortified in vertue, to be by consent banquished by villany, he determined by force, to force her to his filthines. And as nothing is so impossible whiche frantike furie will not enterpise, nothing so shameful, which unbridled desire will not undertake, nothing so false, which fleshly filthinesse will not forge: so to bring his purpose to passe he coyned this deuise, he caused one Marcus Claudius a client of his, to lay claime to the maid as his bonde Slaue. Who partly for awe of the Tirant, partly beyng apt of him selfe to undertake any euill, tooke the matter upon him, and the next time he tooke her out of her fathers house, he laide his handes upon her, commaunding her to follow him home, to the ende Appius might haue had his pleasure of her. But by the pitifull exclamation of the maide and her Nurse, a great multitude of people began to muster about them, who hearing whose daughter she was, and that she was betrothed to Icilius, thought it unseemely that in the absence of her father and friend (who were both in the warres) she shoulde bee violently carryed into bondage, the title beyng not discussed by the lawes: and thereupon withheld M. Claudius from hauing her away. Who seeyng his might ouermatcht by the multitude, told them he ment not to deale by force: but his mind was for the plaine proofe of his title and interest in her, to haue her before the chiefe magistrate of the Citie, and onely Judge in ciuill controuersies, who was Appius Claudius, the only author of this euil. Being come before him, he told a solemne tale for the confirmation of his right in the maid, saying she was the daughter of a bondwoman of his, that in her infancie she was stolen from her mother, conuayed to Virginius, & from that time brought vp at his house, & taken for his naturall child: and for proofe hereof he brought in two or three knightes of the Rout to depose. The friends of the mayd, not able to refel this forged tale, desired of the Iudas Judge, that ỹ matter might be adiourned untill the comming of her father Virginius. Appius answeared, that he thought it good the matter should hang in suspence until the returne of her supposed father, but it was not reason but that he who pretended, yea & had proued to haue such right to her, should haue her in his custody, until the matter were more examined: & upon his honour he promised she should be forth comming, to appeare at the time of her fathers approch. The people hearing this iniurious iudgement of Appius, rather murmured at it, then durst make resistãce

against

against it, by reaſō wherof Marcus Claudius began to draw ỹ mayde to be deflowred, as the Tiger in Hircane woods haleth the Lambe to be deuowred. But god, the righter of al wrongs, & protector of al pure virgins, preuented the perill which hung ouer her head, & sent home from the wars to succour her, her vncle Numitorius, and her spowse Icilius: who hearing the hayneuſneſſe of the matter, preſently preaſſed to the place where Appius ſat in iudgement, but he commaunded his officers to keepe Icilius backe, wherupon Icilius inueighed agaynſt him in this ſorte.

Albeit (O Appius) by force you keepe me from keeping myne owne out of your handes, yet ſhal you not ſtay my tongue from detecting the villany which you endeuour to doe. For the truth is, this virgin is betrothed vnto me, & my minde is to marry her a chaſt maide, therfore aſſure your ſelfe if it lye in me to let, ſhe ſhal not remaine one minute of an houre out of her fathers houſe. Is it not ſufficient for you to depriue the people of the chiefe pylloury of their lybertie, but that our wiues and children alſo muſt liue in ſlauery to your tyranny? Exerciſe your cruelties on our bodies: at leaſt, let chaſtity be in ſafetie.

Ought Princes to giue light of life to their people? and will you make your ſelfe a mirrour of miſchiefe to your poſteritie? But if you minde to take her from vs by force, and from her virginitie, neuer think to doe it whyle I haue any breath left in my body, for in this iuſt cauſe & quarrell of my wife, lyfe ſhal ſooner leaue me, then loyalty. Appius thinking the power of Icilius would preuayle aboue his, for that the multitude maruellouſly enclined to his ſide, ſaid he would haue another time to repreſſe the rebellious rage of Icilius, & touching the mayde, for her fathers ſake he was content to deferre the pronouncing of ſentence againſt her, vntill the next court day, that her father myght be preſent, in the meane while he would intreat Marcus Claudius to forbeare his right: but if her father came not by the next court day, he would deferre the execution of iuſtice for no mans pleaſure. Preſently vpon this he diſpatched letters to the captaine generall of the army, that he ſhould not in any wiſe diſmiſſe Virginius, or ſuffer him to come home: but Icilius had ſent for him with ſuche ſpeede, that hee had leaue to depart before thoſe letters came to the captayne, ſo it pleaſed God to preuent the pollicy and wicked purpoſe of Appius. Now Virginius being come to Rome, wente with his daughter to the iudgement place, and did there lamentably implore ỹ

helpe of the people, saying, While I with the rest of the souldiers have hazarded our lives in the defence of you and your children, I am in danger to have mine owne daughter dispoyled: and whereas by my helpe our Citie is preserued from enemyes, I my self am brought to such miserie, as if it were taken by our enemies, and vtterly rased to ꝓ ground. For what greater villany can be doone to the vanquished, then to see before their eies their wiues and children deflowred and defiled? But neyghbours and friendes, if you suffer me to suffain this iniury, assure your selues your staffe standeth next to the doore, & looke no longer to be husbandes ouer your wyues, and parents ouer your children, then it shal please these Tirants to giue you leaue. Any euill at the first entring in of it may easily be auoyded, but let one or two presidentes passe patiently without resisting, and it wil run into a custome, and from thence to a lawe, and you will neuer be able after to ryd̄e your handes of it. And if your own safeties moue you not to succour me, yet let my old yeares, my hoary haires, the honest zeale which I haue euer maynteined, & the chast life of my daughter, moue you to put to your hands to help to redresse my wrong. By this time Appius was come to the iudgement place, with a great troupe of armed men, and seeing Virginius there, contrary to his expectation, and perceyuing no colour of law could cloude his doinges, hee set downe his owne will for a law, and said he would defraud Marcus Claudius no longer of his right: and seeing the Maid was conuicted by proofe & witnes to be his bondmaid, he gaue sentence that he shoulde presently haue her away, not suffering her father to alleadge any thing for her freedō. Virginius seeing this extreame dealing of Appius, threatningly shooke his hands at him, saying, I haue betrothed my daughter to Icilius, not to thee (O Appius) & I haue brought her vp to bee an honest maried woman, not thy harlot. What, doest thou think vnder the pretence of bondage, to make her bound to thy beastlynes? Appius not regarding his rayling, caused his officers to make the multitude giue place to Marcus Claudius, that hee myght quietly carry away his bondmaide, by reason whereof Virginia was left voide of helpe and rescue: which her father perceyuing, & seeing him selfe not able to deliuer her out of her enimies hands, to deferre the time, hoping stil for help, he vsed this pollicy: he desired Appius he might haue his daughter aside, and betweene her nurse and her examine the matter, that if it were found he were but her faigned father, he might the more wyl-

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lingly depart with her. Which being by Appius graunted, they three went aside together, where Virginia fell downe vpon her knees, and made this ruthfull requeſt vnto her father.

I perceiue (deare father) it is not without great cauſe that the Philoſophers were of this opinion, that the greateſt felicitie is, neuer to be borne, and the ſecond, ſoone to die. Nowe ſeeing by your meanes I am depriued of the firſt, I beſeech you by your meanes let me inioy the ſeconde: and to countertaſte the luckleſſe and lothſome life which you haue giuen me, vouchſafe to beſtowe on me an honourable death. And as by your fatherly care I haue continued a continent Virgin hytherto, ſo by your furthering ayde I may you let me die an honeſt maydes preſently, leaſt my life hereafter, contaminate the commendation of my life heretofore. And ſeeing I can be no longer ſuffered to liue honeſtly, good father let me die honourable: For an honorable death, is alwayes to be preferred before an infamous life, of euilles the leaſt is to be choſen, and death of body is to be counted a leſſe euill, then the deſtruction of body and ſoule. I thinke I may by more right craue your helpe herein, for that partly by your meanes I am fallen into this extremitie, for that you woulde not agree to the conſummation of the mariage betweene Icilius and me, and how you can deliuer me, but by deliuering me to death, I ſee not, for that your power is too weake to wreake the wrong which is offered mee, and your force is too feeble to fence me from the fury of my foes. Therefore ſeeing hee will needes haue my body (ſweete father) let him haue it dead, that I may not feele the filthineſſe which he purpoſeth to force me to. Her father melting into teares at her pitifull ſuite, carefully kyſſyng her, commended her couragious minde, rather confirming her in her conſtant couragiouſneſſe, then diſſwadyng her from her purpoſe. By this time the Tyrantes trayne began to flocke about them, to haue her away: which Virginius ſeeing, ſnatched a Butchers knyfe from the Shambles, and thruſt therewith his daughter to the heart, ſaying: O daughter, by this only meane whereby I may, doe I make thee free. Icilius ſeeing his ſpouſe thus ſpoyled, ſpent no time in trifling teares, but by the helpe of his father in law Virginius, proſecuted the matter ſo earneſtly againſt Appius, that he was thrown into priſon, where for ſhame of his deede, and dread of deſerued puniſhment, he did himſelfe deſperately to death.

You ſee heere Gentlewomen, a moſt lamentable death of a moſt

bertuous virgin, wherein you may note a noble minde in her to desire it, a stout courage in her father to doe it, and most outragious tyrannye in Appius to driue them to it: whereby you may learne, that vertue and chastitie is to be preferred before worlde or wealth, before friend or father, before loue or liuyng, before life or death. Therefore, if I were eyther in wit able, or otherwise worthie to giue you counsaile, I would aduise you to auoyde the traynes of such Tyrants, to keepe you out of the sight of such leeue suckers, and to flee from such Senes fornicatores: such rauening Wolues in Sheepes cloathing, are readiest to deuour such sweete sheepe, such old Dogges euer byte soyest, such grauitie for the most part contayneth most incontinencie. For if their lust were no more then outragious, eyther their great discretion woulde represse it, eyther their many yeeres would mortifie it, eyther theyr owne wiues woulde satisfie it. But vse of euill maketh vs thynke it no abuse, sinnes oft assayed are thought to be no sinne, and these gray headed gamsters haue the habite of this mischiefe so deepely rooted in them, that concupiscence will frie their flesh, till breath do leaue their bodyes.

And as I would you shoulde auoyde these olde pouches in the way of wickednesse, so if my wishe myght wield your willes, you shoulde neither meddle with them in the way of mariage. For perfect loue can neuer be without equalitie, there can be no good agreement of affectious where there is such difference of yeeres. Can fire and water, can flowers and frost, can warmth and winter, can myrth and melancolie agree together? No surely Gentlewomen, but if you will haue it so, I will beleeue this matter moueth you nothing: Yet what say you to another point, and that a most perilous point, when to impotencie shall be added ielousie? This is a pill of hard digestion, this is a pyll, which if it be a little chewed, it will be so bitter, that you will neuer be able to abide it. For when such an one shall measure your deedes by his owne desire, and your life present by his owne life past, when hee shall thinke you to be naught, because he himselfe hath been naught: good God howe closely then will he mue you vp? How carefully will hee looke to you? How lothsomely will hee cloy you with his company? Then will you wish you vnmaried, then will you wishe you had married with a young man: with young men you shall be sure to haue the dueties of mariage euery way performed: they will loue, and not hate, they will be zealous & not ielous. And if your parents in some curious or couetous respect goe about other wayes to dispose of you,

humbly

humbly requeſt them you may chooſe where you like, and linke where you loue, that you may be maried to a man rather then money, to quiet rather then coyne: dutifully tell them that ſuch preciſenes of parents brought Piramus and Thisbe to wofull ende, Romeo and Iolietta to vntimely death, and maue Virginius miſerably to murder his owne daughter Virginia.

Admetus and Alceſt.

Admetus *ſonne to* Atys *king of* Libia, *falling in loue with* Alceſt, *daughter to* Lycabas *king of* Aſſur, *who recompenſed him with ſemblable affection, are reſtrained ech from other by their parents, but beeing ſecretly maried, wander in wildernes like poore pilgrimes.* Atys *ſhortlye after dieth, whereof* Admetus *beeing aduertiſed, returneth with his wife, and is eſtabliſhed in the kingdome. The deſtinies graunt him a double date of life, if he can finde one to die for him, which* Alceſt *her ſelfe perfourmeth: for whoſe death* Admetus *moſt wofully lamenting, ſhe was eſſoones by* Proſerpina *reſtored to her life and loner againe.*

IT is a ſaying no leſſe common then commonly proued true, that mariages are guided by deſtinie, and amongſt all the contracts which concerne the life of man, I thinke they onely be not in our own power or pleaſure: which may plainely appeare by this, that when the choyce of ſuch mariages doth chaunce vnto vs, as wee our ſelues can wiſh, when they may by their parents and friends countenance vs, by theyr dowry and portion profite vs, by theyr perſon and beautie pleaſure vs, by their vertue and perfection euery way place vs in paradiſe: yet is it often ſeene that we ſet litle by them, neither make any account of ſuch profitable profers, but by a contrary courſe of the heauens and deſtinies, are caried as it were againſt our willes, ſome other way, and cauſed to ſettle in affection there, where heauen & earth ſeem to withſtand our deſire, where friends frowne on vs, where wealth wants, where there is neither facilitie in purſuing, neither felicitie in poſſeſſing: which the hiſtorie which you ſhall heare, ſhall more plainely ſet foorth vnto you.

There raigned in the land of Libia one Atys, who had to his neighbour, more neere then was neceſſary, one Lycabas Kyng of Aſſur, which princes rather couting their neighbours dominions, then con-

tenting themſelues with their owne, incroched eche one vpon others right, and continued continuall warre one againſt the other. But at length Atys, whether he were weeried or waſted with war, or whether he had occaſion to bend his force ſome other way, or whether hee were diſpoſed to enter into league and amitie with his neighbours, I know not, but he ſent his owne ſonne Admetus to Lycabas to parlee of peace. Now Lycabas eyther thinking he had hym at ſome aduantage, either not minding to put vp iniuries before receiued, would accept no conditions of peace, but by Admetus ſent his father flat defiance: So that the warre continued betweene them in as great rage, as it had done the former time of their raigne. But yet hate cauſed not ſuche hot ſkirmiſhes betweene the parents, but that loue forced as fierce aſſaultes betweene the children. For it was ſo, that Lycabas had a daughter named Alceſt, who what time Admetus was in her fathers Court to intreate a peace, chaunced out of her chamber windowe to haue a ſight of him, and hee at the ſame time happened to incounter a viewe of her. And as ſmall droppes of raine ingender great floods, & as of little ſeedes growe great trees: ſo of this litle looke and ſight, grew ſuch great loue and delight, that death it ſelf could not diſſolue it. For as women be of delicate and fine metal, and therefore ſone ſubiect to loue, ſo Alceſt after this firſt ſight was ſo ouer gone in goodwill towardes Admetus, that ſhe fired her only felicitie, in framing in her fantcie the fourme of his face, and printing in her hart the perfection of his perſon. And as nothing breedeth bane to the body ſooner the trouble of mind: ſo ſhe perſeuered ſo long in ſuch penſiue paſſions, and careful cogitations, that her body was brought ſo low for lack of the vſe of ſleep and meate, that ſhe was faine to keepe her bed: and by reaſon that ſhee couertly concealed her griefe, it burned ſo furiouſly within her, that it had almoſt cleane conſumed her away. Her father ſeeing her in this heauy caſe, aſſembled all the learned phiſitions he could learn of in the countrie, who hauing ſeene her, were altogether ignorant of her diſeaſe, & were at their wits ende, what medicine to apply to her maladie. Some thought it a conſumption, ſome a burning feuer, ſome a melancholy humor, ſome one thing, ſome another. And her father examining her how it held her, and what diſeaſe ſhe thought it to be: ſhe anſwered, that it was a ſickneſſe which it pleaſed God to ſend her, & that it was not in the helpe of Phiſicke to heale her, but her health was only to be had at Gods hands. Now Admetus on the other ſide hauing the prefer of many princes made him in the way of mariage, made very

careles

rareleſſe account therof, & ſeemed in his minde to be very angry with thoſe offers. And as the ſight of meate is very lothſome to him whoſe ſtomack is ill, or hath already eaten his fill, ſo that litle ſight which hee had of Alceſt, had fed his fancy ſo ful, þ to ſee, or ſo much as think of any other woman, was moſt greeuous vnto him. And notwithſtanding the griping pain of loue cauſed ſome grafts of griefe to begin to grow in his heart: yet by reaſon that he had the conducting of the army royall vnder his father, he was ſo buſily occupyed, that hee had no great leaſure to lodge any louing thoughts within his breaſt. But ſee how the deſtinies dealt to driue this bargaine thorow. There aroſe a quarel betweene the two armies, touching certaine poyntes wherein the law of armes, was thought to be broken: to decide which controuerſie, Admetus was ſent poſt to Lycabas, who ſitting by his daughters bed ſide, had word brought him, that Admetus was come to the court, to impart matters of importaunce vnto him. Now at this inſtant there chaunced one of the Phiſitions to hold Alceſt by the arme to feele her pulſes, and where before they beat very feebly, as if ſhe had been redy to yeelde to the ſomunons of death, ſhee no ſooner heard that meſſage brought vp to her father, but that her pulſes beeganne to beat with great force and liuelineſſe: which the Phiſition perceiuing, perſwaded him ſelfe he had found the cauſe of her calamitie, but for more aſſured proofe he whiſpered the king in the care, deſiring him that Admetus might be ſent for thither, and there to make relation of his meſſage vnto him: which the King cauſed to be done accordingly. Admetus was no ſooner admitted into the Chamber, but her pulſes began to beat againe with wonderful ſwiftnes, and ſo continued all þ whyle he was in the chamber: who ſeeing his loue in ſuch danger of her life, though he vnderſtood not the cauſe therof, yet he caſt ſuch careful countenance towards her, þ ſhe eaſily perceiued he did participate in payne with her, which made her caſt ſuch glaunces of goodwill towardes him, that he eaſily vnderſtood it was for his ſake ſhe ſuſtained ſuch ſorrow and ſickneſſe. But the feare of her Father, whoe was his mortal foe, and the vrgent neceſſitie of his affayres, forced him to depart without manifeſting vnto her the manifold goodwil he bare her. And though his departure were little better then death to the damſel, yet for that ſhee knewe her loue to bee incountred with lyke affection (wherof before ſhe ſtoode in doubt) ſhe began to driue away the darke clowds of diſpayre, and to ſuffer the bryght light of hope to ſhine vpō her. Admetus being gone, the Phiſition tooke the king aſide, and told

him,

him, his daughters diſeaſe was not deriued of any diſtemperature of the body, but onely of the diſquietnes of the minde: and to tel you the trueth plainely (ſaith he) it is only the feruent affection ſhe beareth to that young prince Admetus your enemie, that forceth this feeblenesſe and faintneſſe in her: and tolde the kyng by what meanes he tried the truth therof. The king at theſe wordes was marueilouſly diſquieted, perſwading him ſelfe that it was ſo in deede, and that Admetus on the other ſide bare affection to his daughter, for that al the time of his talke with him, he continually turned his eyes towards her bed, and woulde often time giue him anſwers nothing partinent to the queſtions which he propoſed vnto him, as hauing his cogitations conuerſant in other matters. Upon this the king went to his daughter, and as the Phiſition firſt miniſtreth to his pacient bytter pyls, and purgations to expell groſſe and ill humors, and then applyeth lenitiues and reſtoratiues to breede and bring againe good blood: ſo he firſt vſed ſharpe threatnings vnto her, to expell the force and fury of her loue, and then vſed gentle perſwaſions, to reſtore her to her former healthy and quiet minde. But neither the ſowreneſſe of the one, neyther the ſweeteneſſe of the other could preuayle: for ſalues ſeldome helpe an ouerlong ſuffered ſore, it is too late to ſhut the ſtable doore, when the ſteede is ſtolen, it booteth not to ſtop the breach, when the towne is ouerflowen, it is too late to diſlodge loue out of ones breſt, when it hath infected before euery part of the body. For as ſowning mortifieth euery member, as peſtilence infecteth euery part, as poyſon pearſeth euery vaine: ſo loue, if it be not in time looked to, will bring body and mind to vtter confuſion. For this Virgin was ſo vanquiſhed by loue, þ ſhee neither forced her fathers faire wordes, neither feared his fierce threatninges, but tolde him plainely, ſhe would not deny the loue ſhe bare to Admetus, neyther coulde caſt out of her minde the lyking ſhe had conceyued of him: and therefore humbly craued pardon, if (ſayeth ſhe) it be offence to loue him honeſtly, which deſerueth it worthyly. But her father in a fury flung from her, ſaying, &c. ſhoulde neuer inioy him with ioy, and that ſhe ſhould neuer finde anye more fatherly furtheraunce at his handes, then the greateſt enemy he had. The young Princeſſe perceyuing her fathers good will thus alyenated from her, repoſed her only cõfort and confidence in Admetus, hoping that he ſhould ſtand her in ſteede of both a friend, phere, and father: and with as conuenient ſpeede as ſhe could, wrote a letter to him, to this end.

If (moſt peereleſſe Prince) neceſſitie or loue had lawe, I myghe be thought perchance to trãſgreſſe the lawe limits of modeſtie, in firſt giuing the onſet, wheras I ought not eaſily to haue yeelded being aſſaulted. But ſeeing neceſſitie and lacke of opportunitie, by reaſon of the rygour of the warres perchance cauſeth you to conceale that whiche you would diſcouer, and vehement loue and feruent deſire forceth me to diſcouer that which I ſhould conceale, I thinke it leſſe offence by this meanes to ſupply your want, and ſatiſfie my own deſire, then, by ſtanding vpon the nyce tearmes of my Maidenly eſtate, to ſuffer both of vs to pine away in paine, for lacke of being priuy to each others minde and purpoſe. Therfore you ſhal vnderſtand, the cauſe of my writing is this. What time your good hap (I hope) was to bee at my Fathers court, I did perceiue (if deſire to haue it ſo did not deceyue me) that your affection was great towards me, and that you ſeemed not a litle to be pinched with my paine: to eaſe you of which griefe, I thought it my duetie to certifie you, that the certaine hope which I therby conceiued of your loue and goodwill, did preſently reſtore me to perfect health. And further to let you vnderſtand, that the onelye cauſe of my ſickenes was, the firſt ſighe which I had of you, and the diſpayre that I ſhould neuer be ſo fortunate as to obtayne you. Now as the ſame hand which did hurt me, did helpe me: ſo if I haue any way wounded you, I ſhal be redy to make you what playſter it pleaſe you, to heale your hurt. And iudging the ſincerities of your minde by the clearenes of myne owne conſcience, I commit my ſelfe wholy into your hands, preſuming thus farre of your perfect loue towardes me, that you will not in any way ſeeke the diſpergements of myne honour (which I hold far more deare then loue or lyfe) but accept me for your lawfull and louing Spowſe, and that way you onely and at any time ſhal diſpoſe me at your pleaſure. My father by ill fortune hath found out our loue, and ſtormeth greatly therat, ſo that I thinke his haggard heart is by no meanes to be reclaymed: But I think indirect dealing by the daughter may be vſed, when the Father by rage rather then reaſon is ruled. Therfore if you thinke ſo good, I wil ſecretly conueigh my ſelfe to what place you will haue mee: But I commit this matter to your wiſdome, and my ſelfe to you, remaining yours onely and euer. Alceſt.

Now Admetus euer after his returne from the court of Licabas, was driuen into ſuch doleful dumps, and gouerned his charg of men

with ſuch heauy cheere, that his father examining him very ſtrictly of the cauſe thereof, enforced him to confeſſe his careful caſe. Which he no ſooner heard, but he forthwith diſcharged him of his charge, ſaying, he was fitter to be one of Cupids carped captaines, then to march vnder the manly enſigne of Mars, and that he would haue no ſuch Laſciuious knightes in his army. For (ſaieth he) if any part of the body be putrified, it muſt bee cutte off, for feare of infecting the whole body: And cold him plainely, if hee went forward with his folly, hee woulde neuer take him for his Sonne, neyther ſhoulde he euer ſucceede in the kingdome by his conſent. The young Prince withdrew him ſelf out of his fathers preſence, and gos him to his Pauylion or Tent, where hee was no ſooner ſadly ſet downe, but he was preſented by a cruſtie meſſenger with the Letter of Alceſt, which ſo ſoone as he had read, hee ſeemed to be rapt into the third heauen: but conſidering on the other ſide the difficultie of reaping the fruits of loue, and weighing the perill of his fathers diſpleaſure, he was thrown into the deepeſt dungeon of hell. And as a Boate borne by the tyde againſt the wynde, feeleth double force, and is compelled to yeelde both to Wynde and Waue, ſo this young Prince beeing driuen by the force of loue, againſt the minde and pleaſure of his father, felt double dolour, and was tormented with both. But at length Loue gat the victorie, and al other doubtes caſt aſide, he returned his Miſtreſſe this anſweare.

Who was euer exalted to the hyghest degree of happynesſe, and driuen to the deepeſt extremitie of euill at once, but I: who euer flouriſhed in felicitie, and faded in miſery together, but I: who euer was placed in Paradiſe, and plunged in perpleritie ſodenly, but I: For heauen it ſelfe cannot yeelde me better bliſſe, then the conſent of your goodwill and loue (moſt peereleſſe Prince and princely peece) and hell it ſelfe cannot yeeld me more bitter bale, then to be deſtitute of meanes to enioy the fruites of your fauour, and the benefit of your beautie. If Cræſus came and offered me al his wealth, if Alexander yeelded mee his Empire, if Iuno came from heauen with her kingdomes, Pallas with her wyſedome or Venus with her Helen, aſſure thee ſelf (ſweete miſtres) that neither any one of them, neither al them together, ſhould be ſo gratefully or gladly receiued of me, as the profer which your letters haue made me. And canſt thou (deare wenche) preferre my loue before thy owne lyfe, my pleaſure before thy fathers diſpleaſure, my

contentment

contentment before thy owne commodities? And shal any doubt of danger driue me from the duety which I ought to doe vnto thee? No, let father fret, let friendes frowne, let liuing be lost, let kingdome be made from me, let hap what hap will, thou hast promised to be myne, & I protest by the heauens to be thine. What though the king your father bee greatly incensed against me, what care I for any mans friendship, if I haue your fauour? What though the way vnto you be long and dangerous? What passe I to passe a thousand perils to pleasure you? What though mine enemies lie in wayte for me? What weigh I to bee hewen in an hundred peeces in your presence? Yea, if I had a thousand liues, I thinke the loosing of them all, little enough to requite the great good wyll and curtesie you haue shewed me. But me thinkes I heare you say, the spending or losse of my life, is the greatest losse and euill that possibly can happen vnto you, and therefore I must take heed how I hazard it. Well I wyl (sweete wenche) preserue my life only to serue thee, and the care I haue of you, shall cause me to haue care of my selfe. But touching the conueigh of our affayres, I am at my wits end which way to worke: for if your father chafe at this matter, mine rageth and fretteth, & watcheth me so narrowly, that not so much as my lookes, but he looketh to them. But I will ease him of this labour ere it be long, for this life I am not able to endure long: yea I had rather liue with you in most miserie (if bee may possibly bee miserable that inioyeth such a iewell as you are) then heere in most happinesse (which of me is not to be had without you) therefore wayward fortune hath only left vs this way, if it please you so much to dishonour your selfe, and to doe me so much honour, as meete me the tenth of this moneth at the Chappell of Diana, standing as you know sixe leagues frō your fathers court, I wyll there God willing meete you, and a Priest with me to marry vs, which done, wee wyll shift our selues into Pilgrymes apparrell, and so disguised indure together such fortune as the fates shall assigne vs. And thus till then I bid you farewell.

Yours euer, or his owne neuer, Admetus.

Now see the valiantnesse of a Virgin, or rather consider the force of loue, which maketh the weake strong, the wicklesse wise, the simple subtill, yea, and the most cowardes, most courageous. For the day prescribed in the letter of Admetus being come, the young Princesse before day attyred herselfe in one of her Pages apparrel, and trudged out of the Citie, as if shee had been sent to the campe on some

meſſage: & ſo faſt as her faint legges (but ſtrengthened by loue) couldе carry her, ſhe haſted through the deſart and wayleſſe woodes to this foreloyne chappel, where the Saint whom ſhe only honoured was redy to receiue her: Who though at the firſt he knew her not, but thought ſhe had been Cupid or Mercurie fallen from the heauens, yet at length by her louing lokes caſt vpon him, he knew who it was, and imbracing her faſt in his armes, ſaid, If Iupiter (ſweete wench) ſhould ſee thee in this Pages apparrell, no doubt but he would forgoe his Ganymedes, and take thee vp into heauen in his ſteede. O moſt ſouereigne Lady & Miſtreſs, what ſeruice ſhal I euer be able to doe you, which may counteruayl [illegible] dueſſe? What dutie can be a due recompence to this goodwil? [illegible] I by any meanes can quite this curteſie, I neuer doubt to be deemed vngratefull while I liue. But accept (good Lady) I beſeech you, that which is in mee to performe, which is, the faithfulleſt heart that euer was vowed to Ladies: which when it ſwarueth frō you, let the torments of Tantalus, Tytius, Syſiphus, and all the ruthfull route of hell bee heaped vpon mee. Alceſt hearing him ſo earneſt, ſaid.

Few wordes (moſt worthie Prince) are enough to winne credite to a matter alredie beleeued: for only vpon confidence of your conſtant and faithful heart towards me, I haue thus vnaduiſedly aduentured mine honour, as you ſee, deſiring you not ſiniſterly to thinke of this my attempt, being boldened thereto by the great loue which I beare towardes you, and by the loyaltie which I looke for of you towards me. Ah (ſaith Admetus) if I ſhoulde make any ill interpretation of your vertuous loue and ſincere affection towards me, I were the verieſt villaine on earth, for I take God to witneſſe, I take your forwarde will for ſuch friendly goodwill, that I doubt my deſertes will neuer bee able to anſwere thereto, as I deſire. But here he aptly ended his talk vpon her mouth, and they entred into ſuch priuie conference, their lips being ioyned moſt cloſely together, that I cannot report the meanyng of it vnto you, but if it pleaſe one of you to leane hytherwarde a little, I will ſhewe you the maner of it. Now hauing continued ſome time therein, they at the length entred into the Temple, where the mariage, according to the ſacred rites, was ſolemnely celebrated: which doone, they entred into a poore Cottage, in ſteede of a Princely Pallace, ioyning to ỹ Temple, where long they durſt not tary for feare of apprehenſion by Poſtes which purſued them. Therefore putting on the pilgrimes apparrell, they went hand in hand, & heart in heart, wayle-

fully

fully, and wilfully wandring out of their owne natiue countrie, to auoyde theyr parents punishment and displeasure. See Gentlewomē the lamentable lots of loue, which draue two Nymphes from their pleasant Palaces, from theyr flouryshing friendes, from theyr traine of seruantes, from theyr sumptuous fare, from their gorgeous garmentes, from varietie of delights, from secure quietnesse, yea from heauenly happinesse, to wilde wildernesse, to desart Dens, to carefull Caues, to hard cheere with Hawes and Hippes, to Pilgrimes pelts, to perill of spoyling, to danger of deuouring, to miserie of minde, to affliction of body, yea to hellishe heauinesse. O pitilesse parents, to preferre their owne hate before their childrens loue, theyr owne displeasures before their childrens pleasure, to forget that themselues were once younge and subiect to loue, to measure the firie flames of youth, by the dead coales of age, to gouerne their children by theyr owne lust which now is, not which was in times past. To seeke to alter their naturall affection from their children vpon so light a cause, shewing themselues rebels to Nature, to endeuour to vndoe the destinies, and disappoint the appointment of the Goddes, shewing themselues traytours to the Goddes. But the one of them, the father of Admetus, reaped the iust reward of his rigour: For hee, after the departure of his sonne, tooke the matter very heauily, abandoned al pleasures, auoyded all company, and spent most part of his time in discoursing with him selfe in this sorowful sort.

If Nature, by the diuine prouidence of God, did not moue vs to the mayntenance of mankinde, surely the charge of children is such a heauie burden, that it woulde feare men from entring into the holy state of matrimony. For to omit the inconueniences of theyr infancie, whiche are infinite, when they drawe once to mans estate, what time they shoulde bee a stay to our staggering state, good God what troubles doe they torment vs with? What cares doe they consume vs with? What annoyes doe they afflict our olde yeeres withal? They say, wee are renued and reuiued as it were in our offspryng, but we may say, wee dye dayly in thinking of the desperate deedes of our children. And as the Spider feeleth, if her webbe be pict but with the poynt of a pinne: so if our children be touched but with the least trouble that is, we feele the force of it to pearce vs to the heart. But howe well this tender care is by them considered, alas it maketh my heart leede to thynke. If wee looke for obedience of them, and that they should follow our counsaile in the conueigh of their affayres, why, they

thinke we doate, and that their owne wits are far better then ours: If we warne them to be wary and thriftie, they thinke it proceedeth rather of couetouſneſſe then of kindnes: if we prouide them no mariages, it is becauſe we wil depart with no liuing to them: If we perſwade thē to mariage, it is becauſe wee will haue them forſake all good fellowſhip, and liue lyke clownes in the Countrie by the plowe tayle: If we perſwade them to learning, it is that they might liue by it without our charge: If we perſwade them to one wife rather then another, it is becauſe the one is richer then the other: If wee looke ſeuerely to thē, we loue them not: If we vſe them familiarly, we feede them with flatterye because we wil giue them litle: and ſo of all our louing doings, they make theſe lewde deuiſes, yea when wee haue wrought them vp with great care and coſt, when we haue trauelled all our tyme by Sea & by land, early and late, in payne and in peril, to heape vp treaſure for them, when we haue by cōtinual toyle ſhortned our own liues, to lengthen and inlarge their liuings and poſſeſſions, yet if we ſuffer them not to royſt and ryot, to ſpill and to ſpoyle, to ſwash and to laſhe, to lende and to ſpend, yea, and to followe the furie of their owne frantike fancies in all things: this forſooth is our recompence, they wish an ende of our liues, to haue our liuings. Alas a lamentable caſe, why hath not nature cauſed loue to aſcend as well as deſcend? Why hath ſhe indued the Stocke with this propertie, to feede his damme when ſhee is olde, and men with ſuch malice, to wiſh their parents death when they are aged? But I ſpeake perchaunce of myne owne proper griefe. God forbid it ſhoulde be a common caſe, for my ſonne (Ah why doe I call him ſonne) hath not only wiſht my death, but wrought it. He knew he was my only delight, he knew I could not liue, he being out of my ſight, hee knewe his deſperate diſobedience, woulde driue mee to a deſperate death. And could he not ſo much doate of a light damſell, to force ſo litle of his louing father? Alas, a wife is to be preferred before father and friende. But had he none to fixe his fancie on, but the daughter of my moſt furious foe? Alas, loue hath no reſpect of perſons. Yet was not my goodwill and conſent to bee craued therein? Alas, hee ſaw no poſſibilitie to obtaine it. But now alas I woulde graunt my good will, but now alas it is too late: his feare of my fury, is too great euer to be found, his fault is too great, euer to looke me in ỹ face more, & my ſorow is too great, euer to be ſalued. And therupō got him to bed, and in fiue daies ſpace his natural moyſture with ſecret ſorow was ſo

ſoken

ſoken away, ꝑ he could no longer cõtinue his careful life, but peeued willingly to deſired death. So it pleaſed God to ꝓuide for the poore pilgrimes, who hauing paſt many a fearful foreſt and daungerous deſart, were now come to the ſea ſhoare, minding to take ſhip & trauaile into vnknown coaſts, where they might not by any meanes be knowē: being on ſhip boord, they heard the maiſter of the ſhip make repoꝛt, that Atys king of the Libiãs was dead. Wherupon Admetus deſired to be ſet on ſhoare againe, & diſſembling the cauſe therof, pretended ſome other matter, and got to the next town, where with the money & iewels he had about him, he furniſhed him ſelf and his Ladye with the beſt apparel could be ꝓuided in the town, and with ſuch a traine of men as he could there take vp: which done, he made the greateſt expedition he could vnto his own country, wher he was royally receiued as ꝓince, & ſhoꝛtly after ioyfully crowned king. And being quietly ſetled in ꝑ regal ſeate, he preſently diſpatched Ambaſſadours to Lycabas his fathers foe, and his father in law, whoſe ambaſſage contained theſe two poynts, the one to entreat a peace for his people, the other to craue a pardon for his wife: who willingly graunted both the one & the other, wherby he now liued in great quiet & tranquilitie. A maruellous mutabilitie of foꝛtune, which in the ſpace of a month could bring him frō happy ioy to heauenly annoy, & then frō annoy againe, to greater ioy then this foꝛmer ioy. Foꝛ as ꝑ ſunne, hauing bin long time ouerwhelmed with dark clouds, when it hath banished them frō about it, ſeemes to ſhine moꝛe brightly then at any time beforꝛe: ſo the ſtate & condition of this ꝓince, hauing been couered with the clouds of care, now it was cleared of them, ſeemed moꝛe pleaſant and happy then at any time beforꝛe. And verily as ſharp ſauce giues a good taſte to ſweete meate, ſo trouble and aduerſitie, makes quietnes & ꝓſperitie far moꝛe pleaſat. Foꝛ he knoweth not the pleaſure of plentie, who hath not felt ꝑ paine of penury, he takes no delight in meate, who is neuer hungry: hee careth not foꝛ eaſe, who was neuer troubled with any diſeaſe. But notwithſtanding the happy life of this ꝓince, albeit he abounded in great riches as he required, albeit he had as many kingdoms as he coueted, albeit he had ſuch a wife as he wiſhed foꝛ, yea and inioyed all thinges which eyther God could giue him, Foꝛtune further him to, oꝛ Nature beſtowe vpon him: yet to ſhewe that there is no ſunne ſhineth ſo bryght, but that clouds may ouercaſt it, no ground ſo good, but that

[illegible]ch weedes as well as flowers, no king ſo ſurely garded,

but

but that the gamefome Goddeſſe fortune will at leaſt checke him, if not mate him, no ſtate ſo plentiful in pleaſure, but that it is mixed with payne: he had ſome weeves of woe which began to grow vp amongſt his flowers of felicitie, and ſome chips of ſory chaunce did light in the heape of his happines. Yea Fortune preſented her ſelfe once agayne vpon the ſtage, and meant to haue one fling more at him. For this prince, poſſeſſing ſuch pleaſant life, took great delight in good houſekeeping, and gaue ſuch good entertainment to ſtraungers, that his fame was farre ſpread into forraine countries: yea the rumor thereof reached to the ſkyes, in ſo much that Apollo (as the Poetes report) hauing occaſion to deſcend from heauen to the earth, wente to ſee the entertainment of Admetus, who was ſo royally receyued by him, that the God thought good with ſome great kindneſſe to requite his great curteſie. And as Philemon and Bucis, for their harty houſe keeping, were preſerued by the goddes from drowning, when all the countrie and people beſides were ouerflowen: ſo the God Apollo ment to preſerue his like, when al his countrey and people then liuing, ſhould lye full low in their graues, and of the deſtinies of death obtayned thus much for him, that if, when the time and tearme of his natural life drew to an end, any could be found, who would willingly dye and looſe their own life for him, he ſhould beginn the courſe of his lyfe againe, and continue on earth an other age.

Nowe when the time of his natural life drew to an end, there was diligẽt enquiry made who would be cõtent to abridge their own dates, to prolong their princes life. And firſt the queſtion was put to his friends (who were neereſt to thẽ ſelues) then to his kinſfolke (whoſe loue was as much of cuſtom as of kindnes) then to his ſubiects (whoſe affectiõ was as much for feare as for fauour) then to his ſeruants (who thought their life as ſweet as their maiſter did his) then to his children (who thought it reaſon ẏ as their father did firſt enter into this life, ſo he ſhould firſt depart out of this life) ſo ẏ there could none be found ſo franke of their life, to ſet his prince free from the force of death. Now Alceſt ſeeing the death of her dear husband draw neere, and knowing her own life without his life and loue would be but lothſom vnto her, of her owne accorde offered her ſelfe to be ſacrificed for her husbands ſake, and to haſten her owne death, to prolong his life. O loyal louing wife, O wight good enough for God hym ſelfe: And yet had ſhe a husbande good enough for her ſelfe, for he loued her ſo

though by loſing her he might haue gayned life long time, yet would he not by any meanes conſent to her death, ſaying, without her lyfe, his life would be more grieuous vnto him then a thouſand deathes. But ſhe perſwaded with him againſt her ſelfe, that ſhe could, ſaying, I would not (O peereleſſe Prince) you ſhold take the matter ſo kindly at my hands, as though for your ſake only I offered vp my life, for it is indeede the commodity of your country and mine owne, beyng vnder your dominion, which driueth me hereto, knowing my ſelfe vnable to gouerne them, you being gone. And conſidering the daily warre the ſpoyleful wakes, the bloody blaſtes, the troubleſome ſtrife, which your realm is ſubiect to, I thought you had not loued me ſo litle, as to leaue me behind you, to beare on my weake back ſuch a heauy burden, as I thinke Atlas himſelfe could ſcarce ſuſteine. Againe, conſidering that death is but a fleeting from one life into another, and that from a moſt miſerable life to a moſt happy life, yea from bale to bliſſe, from care to quiet, from Purgatory to Paradiſe, I thought you had not enuyed me ſo much, as to thinke me vnworthy of it. Do you not know that Cleobis and Biton had death beſtowed on them, as the beſt gifte which God could deuiſe to giue them? and do you thinke it can do me harme, eſpecially ſeeing by me they doe you good? Alas ſweete wyfe (ſaith Admetus) this your pitie is vnprofitable, whiche is ſubiect to ſo many perils. But if death be ſo good (good wife) let me enioy it, who am inioyned to it, and to whom only it will be good, for death is only good to me, to whom it is giuen, not to you who are not appoynted to it. For it is not lawful for any to leaue this life without ſpecial permiſſion of the Goddes. And as in our court it is lawful for none to haue acceſſe vnto vs, vnleſſe by vs he be ſent for: ſo, neither is it lawful for any to appeare before the heauenly throne, vnleſſe by the Goddes he be ſummoned: neyther will death be ſo eaſie to you as to me, whoſe nature is apt to yeeld vnto it. For you ſee fruite whiche is not rype, will ſcarce with ſtrength be come from the tree, whereas that which is rype, falleth away eaſily of it owne accorde. Therefore (good wife) giue me leaue to die, to whom it will be only good and eaſy to die. Why ſweet huſband (ſaith ſhee) the God Apollo allowed anye that would, to die for you, otherwiſe to what purpoſe was that which he obtayned of the deſtinies for you? And for the vneaſineſſe of death, nothing can be vneaſie or harde vnto a willing heart. But becauſe your pleaſure is ſo, I am content to continue my careful lyfe, and with ſorowe to ſuruiue you: And ſo left her huſbande, and went ſtraight to

the Author, and offered vp her ſelfe to death, to prolong her husbandes life. Which when Proſerpina knewe, ſhe would ſhe gently haue ſpared him ſelfe, but his handes had not the power to do it, for that by the decree of the deſtinies he muſt not offende liue another age on earth. Which when he ſawe, he filled the court with ſuch pitifull wayling, ſuch bitter weeping, ſuch hellish howling, that it pearſed the heauens & moued the Gods to take remorſe on his miſerye. And Proſerpina the goddeſſe of hell eſpecially pitying the parting of this louing couple (for that ſhe her ſelfe knewe by payne of parting from friends, being by Dys ſtollen from her mother Ceres) put life into his wife againe, and with ſpeed ſent her vnto him. Who being certified hereof in his ſleep, early in the morning waited for her comming, and ſeeing her come a farr off, he had much adoe to keepe his ſoule in his body from fleeing to meete her. Being come as ioyfully he receiued her as ſhe came willingly, and ſo they liued long time together in moſte contente happineſſe.

This ſeemeth ſtraunge vnto you (Gentle women) that a woman ſhould die, & liue againe: but he muſt doe ſtraunge thinges, that you ſhould ſhunne their like: your life, their death: your vertue, their vice. Firſt you ſhould not care to diſcipher your ſelues by the diſcommendation of your huſbandes, but to ſeeke by all meanes to keepe your ſelues in their fauour, that they may not be offended with you. Secondly, if they be ſad: if they haue you hauing a ſpecyall eye vnto them, that you ſhould leaue ſpaniells for them, you ſhould not ſo much as looke vpon any, you ſhould keepe no company, you ſhould not ſo much as go to dinner, you ſhould keepe no feaſtes, that you ſhould be quiet: if they be ſolemne, that you ſhould lay aſide all light behauiour: if they frowne, that you frame: if they ſmile, that you laugh: if they kiſſe, that you chippe, or at leaſt giue them two for one: to be ſhort all things you ſhould conforme your ſelues to their contentation: ſo that hereby we one will in two minded ſoule, heart in two bodies, and two bodies in one fleſh, ſpeake I hear only wife, with me ſuch a wife as I haue ſpoken of. Verily (good wife) you wiſh your huſband great wealth, and God make me worthy of you wiſh, and your wiſhe, and if I might haue my wiſhe, I am perſwaded you ſhould haue your wiſh. But if I be ſo good a huſband as Admetus was to his wife, if I forgoe father, friendes, and liuing, if I be content to change eaſe for anxiety, court for care, pleaſure for pilgrimage for my wiues ſake, if I had rather die my ſelfe then ſhe ſhould, if ſhe being dead, with mournfull lamentes I moue the Gods to

raise her to life againe, I shal thinke my selfe worthy of so good a wife as Alcest was. I shal hope to haue a wife, who with Cleopatra wil sting her selfe to death with Serpentes at the death of her Antonius, who with Hylomono wil slay her self at the death of her Cillar, who with Synger will vanishe away into the ayre for the losse of her Picus, and who with Alcest wilbe content to lose her life to preserue her Admetus.

Scilla and Minos.

Scilla daughter to Nisus king of Alcathoe, disdainfully reiecting the humble suite of Iphis a young Gentleman of her fathers Countrey, sheweth vnadvisedly amorous of king Minos, her fathers and Countries mortall foe, lying in siege about the Citie. To whom by the counsaile of Pandarina she betrayeth her father, in stealing away his golde haire, and presenting it vnto Minos, in token of her loue, which he reprochfully reiected, & being imbarked vnto part homewards, she assayeth to swim after him, and is drowned in the Sea.

MAnye are of opinion that the vertues of loue are very many, and that it is of force to reduce vs from sauagenesse to ciuilnesse, from folly to wit, from rowtousnesse to liberalitie, from clounishnesse to courtlines, yea from all vice to al vertue. But if the effectes thereof be rightly considered, I see not but that we may more iustly say that the inconueniences of loue be infinite, and that it bringeth vs from modesty to impudency, from learning to lewdnes, from stayed firmnesse to staggering ficklenes, from liberality to prodigality, from warinesse to wilfulnesse, from good behauiour to dissolute lyuing, from reason to rage, yea from all goodnesse to all vanity. As may be iustified by the Goddes them selues, by the godlyest men that euer were, by the wyselt that euer were, and by the valiantest mē that euer were, who by loue haue byn brought to most outragious impiety, to most extreme folly, and most vile villanie. But (Gentlemen) because most of you bee mayd es (I meane at least taken so) I wyl manifest vnto you the mischiefes of loue, by the example of a mayd in that estate (though I haue not many way) like vnto your selues, that admonished thereby, you may auoyde the like inconuenience in your selues.

Therefore you shal vnderstand, that ouer the towne Alcatho raigned one Nisus, who had to daughter a damsell named Scilla, a proper sweete wenche, in goodlinesse a Goddesse, in shape Venus her selfe, in shew a Saint, in perfection of person peerelesse: but in deedes a dainty dame, in manners a merielesse mayde, and in workes a wilful wench, as by her life you shall perceiue. For there was attendaunt vppon her father in his court a proper youth, named Iphis, who, as the freshest colours soonest fade the hue, and as the finest mettals soonest breake, so the more noble blood he came of, & the finer wit he was indued withal, the sooner was he made thral and subiect to loue: and the more courragious minde he had, the more haughtie conquest did he indeuour to atchieue. For being in the daily sight of Scilla, he began firmely to fixe his fond fancie vpon her fine face. And by reason of his young yeeres, being ignorant that vnder most greene grasse, lie most great Snakes, and vnder entising baites, intangling hookes, he bit so greedily at the baite of her beautie, that he swalowed down the hooke of hateful hurt, and hopeful beautinesse to his hart. But like a man he sought meanes to subdue his sorowe, and to vanquithe this Virgin: and first like a bashfull young man, he solicited his suite by pitifull lookes, thynking thereby to let her vnderstand his desire. But she on the other side perceiuing his intent, cast coy countenances vpon him, to driue him to dispayre: so that where before his own bashfulnesse kept him from discouering his purpose, nowe her coyishnesse caused him to couer it. Yet extreme loue droue him to this extreme shifte, he imparted his purpose to an Vncle of his, a nobleman, of great countenance in the court, humbly desiring him, either by counsaile, countenaunce, payne, or policie, to stande him in some steede to the attayning of his purpose. His Vncle graue ly aduised him to auoyd such vanitie, and not to attempt any such vnnaturall enterpile, whereby he should incurre the kinges displeasure, and per consequens his owne vndoing. But he told his tale to one that had no eares to heare, for the deepenesse of his loue, caused deafenesse in him to heare any thing which might helpe to heale his hare-brayned head, for forward he would with his folly, whatsoeuer came of it. The old Gentleman, seeing his vnaduisednesse, told him, he would so farre as he durst, feede the fancy of the young Damosell, and thereby he should perceiue how likely he were to prosper in his purpose. And hauing conuenient time, he fell to sifting her thoughtes in this sort.

Fayre Lady, we haue letters come from the courte, containing

this

this newes, that two or three young princes haue directed their course into this countrey, to see and assay you in the way of marriage: wherein I doubt not but you will deale to the kings maiesties contentation, and to our Countries commoditie, and to consider that the staye of the whole kingdome standeth vpon your marriage, for that he which marrieth you, must after the kinges decease succeede as lawfull heire vnto the crowne. Now if you match your selfe with a straunger, it is greatly to be feared that we shall be greatly molested with the fury of forraine force, for that the kinges garde and Court for the most parte shalbe of his owne countrey: and so strangers shalbe preferred to offices, and we set besides our liuing, whereas if it shall please you to take to husband some of your owne Countrey, you shal be as it were King and Queene your selfe, and he as it were your seruaunt and subiect: and so shal you raigne in great soueraignty, and we liue in great tranquility. His talke being ended, the Princesse made him this proud answeare.

My Lord, touching my mariage, it toucheth me more nerely then you, and my father the Kinges counsaile I meane chiefly to followe therein: neyther will I so respect your commoditie, to neglect myne owne honour, neither wil I haue more consideration of the staye of my Countrey, the of the state of my calling, neither in that poynt by your leaue wil I prefer the common wealth before mine owne priuate wil, for that it is only I must marry, which if I doe to my lyking, I am like to liue pleasauntly, if otherwise, I am sure to liue sowerly al the dayes of my life. And for marrying any of mine owne countrey, I promise you for my part, I know neuer a Prince in al this Countrey, my father excepted: meaning, she would match with none vnder the degree of a Prince. Immediatly after this, the nobleman called his nephew vnto him, telling him he thought it as easie a matter to climbe to heauen with ladders, as for so meane a man as he to aspire to the heighte of her haughtie mind. The young gentleman thinking that his Uncle for feare of displeasure durst not deale in so daungerous a matter, neither gaue great credite to his wordes, neither peelded him any thankes for his paines, but determined (notwithstanding) of him selfe to pursue his suit: And knowing that proper Gentlewomen delight in prettie Jewels, and that the Goddes themselues are pleased with gifts, he gate the most precious Pearles, and dearest Diamonds in the Countrey, and caused them to be presented vnto the Princesse from him. But disdainful rigour so ruled her, that she would

not so much as looke vpon them, saying, she had no neede of his gifts, that he might better bestowe them on those, who were not his betters, and that she thought it shame a Princes person shoulde be purchased with Pearles. The Gentleman, though greatly dismayed to see both his good wil neglected, and his giftes reiected, yet like a valiaunt Souldier, he gaue a fresh onset vpon her, with friendly louing letters, which he wrote in this wise.

Most peereleſſe Princeſſe, though loue hath almost blinded me in al thinges, yet I humbly beseech you, not to thinke me so forgetful, either of the meanneſſe of mine owne estate, eyther of the Maieſtie of yours, as to presume to practise you in the way of mariage, for in my iudgement, I think no man on earth worthy that honour: but my pitiful petition is this, that you wil accept me for your slaue and Seruant, and that what countrey soeuer you shalbe maried into, I may giue attendaunce vpon you, to the intent I may enioy the sight of your sweete face, and feede my fancie in the contemplation of your beautie. For I am so vowed to your vertue, that onely the sweete remembraunce of you, shall mortifie in me the mynde to any other woman whatsoeuer. For I perswade my selfe to find more felicity in one freendly looke of yours, then in any others faithfull loue. And though these blotted wordes be to base an obiect for your heauenly eyes, yet weighing the cause in the skales of curteſie, I truſt you wil take them in good part. The cause of the blots was the teares which fell from my eyes at the making hereof: the cause of the wordes, is the goodwil of the writer. Thus praying you to pity the one, and to accept the other, I leaue, liuing only to doe you duty and seruice.

Yours, though not yours. Iphis.

The Princeſſe hauing this letter deliuered vnto her, by one of her waytyng women, so soone as she knew from whence it came flounge it from her, saying, she had nothing to deale either with him, or his letters, and straightly charged her woman not to salute her with anye thing from him. But fortune so framed, that as she flounge the letter from her, in came the king her father, & caused the letter to be reacht vnto him: and knowyng the contents therof, sent for my youth Iphis, shooke him vp with sharpe threatninges, and charged him vpon payne of punishment neuer after to be seene at the Court. The yong Gentleman, seeing the ground which he tilled altogether barren, and that it yeelded him but care for corne, & grief for gaine, determined to bestow no more cost or labour thereon: and besides, fearing the kinges furie

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and displeasure, with as conuenient speede as he coulde, conueyed him selfe into the countrey, & there assuaged his sadnesse with solitarinesse: & setting her cruelty towards him, against his curtesie towardes her, her disdainfulnesse against his owne dutifulnesse, he soone set himself free from his folly. This matter thus ended, greater stormes began to hyue, and suche a tempest arose, that Scilla, who before kept other in bandes, was now her selfe set in the sandes, and where before she sayled in shyp with top and top gallant, setting out flag of defiance, now thee was dryuen to strike saile, and bayle bonnet, euen to her fathers enemy. For it fel so out, that king Minos, moued iustly thereto for the murder of his sonne, waged warre, and came with a puissant power against king Nisus, and layd so hard to his charge, that he made hym keepe his Castle. Now while Minos lay at the siege therof, it fortuned the young Princesse to haue a sight of him out at the windowe of the Tower wherin she lay: and nowe Cupid meant to be reuenged on the cruelty which she vsed to his Captaine Iphis, who fought so faithfully vnder his banner, and shot such dartes of desire into her towards king Minos, that vnlesse she might haue him to husbād, she thought her selfe but a woman cast away: & after many a sobbing sigh, and trickling teare, she fel out with her selfe in this sort.

Ah fonde foolish gyrle, and canst thou finde in thine heart to beare frendly affection to thy fathers frendly foe? Can I loue him kindly, who seekes to spoyle my countrey cruelly? Could I valiantly withstande the assaultes of a flourishing young man? And shal I cowardely yeelde to a fading olde man without any assaulte? O loue without lawe, O rage without reason, O will without wit, O fancy fraught full of fury and frensy. Good God where are nowe become those lofty lookes I was wont to vse to louers? Where are the coy countenaunces, the hautie wordes, the solemne salutations, the daintie dealinges, the curious coungies, and such like? Alas, nowe I am made to stoupe without stale, to come without cal or lure, yea to the emptie fist. But alas, who is priuileged from the force of loue? No, there are none so stout, but loue maketh them stoupe, none so wise, but loue maketh them fooles, none so shamefast, but loue maketh them bolde. And though I should first bewray my affectiō, and make loue to king Minos, the offēce is rather to be pitied then punished. Yea y more frankely I offer him my good wil, the more freendly no doubt but hee will accept it: and the lesse he hath deserued it, the more will he indeuour himselfe to be thankful for the same. Neither can he but take it as an

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vndoubted signe of deep good will, if I giue the first onset in this skirmishe: neyther can it any way redounde to my shame, the end being honest, and my meaning in the way of marriage. And if it be lawful to folow the example of creatures without reason, doth not the Cowe lowe to the Bul? doth not the Mare neigh to the Horse? doth not the Yeawe blea to the Ramme? doth not the Faulcon call to the Tassell gentle? the Gerfaulcon to the Gerkin? the Sparhauke to the Musket? And so of all other creatures, the females are more forward that way then the males. Besides that, by how much weaker women are then men, by so much the more they are to be borne withal, if they be lesse able to beare the heauy burden of loue then men. Agayne, by how much more the loue of women is more feruent then of men, the more fierye flames of force must fry within vs, which without great grieue cannot be concealed or couered. And whereof springeth this errour, þ women may not first make loue, but only of a precise & curious custome? Nay rather a preiudicial and careful custome (I may terme it) to vs wome? for whereof commeth it, that so many of vs are so euill matched in mariage, but onely hereof, that we are tyed to the hard choyce of those that offer their loue vnto vs? Whereas if it were lawfull for vs to make loue where we liked best, we woulde neuer marry but to our mind & contentation. Lastly, I am not the first that haue played the like part, and that which is done by alowable example, is lawfully done. For Venus her selfe yeelded her selfe to her darling Adonis without any suite made on his part, Phœdra made suite to Hippolitus, Oenon pleaded her right with Paris, Dido did Aeneas to vnderstande howe deepely she desired him, Bryses besought the good will of Achilles, Adalesia by her gouernesse made loue to Alexane, the Dotchesse of Sauoy went on pilgrimage to the knight Mendoza: Infinite like examples I could alleadge: and why is it not lawful for me to do the like, and make loue to king Minos, who perchaunce would first haue sued to me, if he had first seene me? Yes let the worlde iudge what they will, I wil doe what I shall iudge best for my selfe, and with as conuenient speede as I may, I wyl eyther by letters or deedes do Minos to vnderstand what mynde I beare him. And as she was busily beating her braynes hereabout, one of her most trusty and louing women came vnto her, humbly requesting her to make her priuy to the cause of her perplexity. Alas good Madam (saith she) if you want any thing, let your friends vnderstand it, and it shalbe pro-

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uided. If my poore seruice may serue your turne, assure your self, neither respect of honor, liuing, or life, shal let me from doing any thing which may deliuer you out of distresse: if you haue imprisoned your libertie any where, & gyued your selfe in ẏ fetters of fancy, I knowe a Gentlewoman, my familiar friend, who can stande you in as much stede for the obtaining of your purpose, as any Gentlewoman in this Court.

The Princesse desirous of ayde in her distresse, prayed her woman to procure the cõming of that gentlewoman with all possible speede. Whereupon the waitingwoman cauled one of the princes gentlemẽ to go to this honest woman, and in her name to desire her to come to the princesse. You shal vnderstand this Gentlewomans name, who was sent for, was Pandarina, in her youth a serning woman, and one which knew more fashions then was fit for honest women, but nowe, maried to an honest gentleman, she entred into a new religiõ, seeming to renounce her old faith, & setling her selfe in such hypocrisie, ẏ shee rather counterfeited cunningly, then liued continently. But to payne her out more plainly, she was more cope then comely, more fine then well fauored, more lusty then louely, more proud then proper, more precise then pure, more superstitious then religious, more of spighte thẽ of ẏ spirit, & yet nothing but diuinitie wold down with her, more zelous then zealous, either iudging her husband by her self, or iudging her selfe vnworthy the seueral vse of so cõmodious a common as her husband was. Well, such as she was, this young gentleman of the younge Princes was sent for her, and at the first comming (according to the fashyon) hee kyste her, and hauing done his message, with frowning face she tolde him shee coulde not goe to the Princesse, and though shee coulde, yet woulde shee not goe with him. The Gentleman somewhat abashed hereat, returned to the Gentlewoman ẏ sent him, and tolde her what answere this honest woman made. Who mervey-ling much therat, went presently her selfe vnto her, desiring that gentleman to accompany her. Being come to her lodging, after a fewe salutations, Pandarina praied the gentlewomã either to send vnto her a more modest messenger then the Gentleman shee sente, or els to teach him to kisse more continently. The gentlewoman blushing for bashfulnesse, tolde her she had not the skyl to teach men to kysse. Shee thought that cunning concerned common harlots, or at least married women, rather then her: but (saith she) I will tel him of it, that of himselfe he may amend his fault: & calling the gentleman aside vnto her,

she asked him how hee had misused him selfe towards Mistresse Pandarina in kissing her? No way (saieth hee) that I knowe for, but if I kissed her coldly, I trust she will attribute it to young mens bashfulnes, and if I kissed her kindly, I trust she will impute it to good wil. Yes marry (saith the Gentlewoman) it was more kindly then she cared for, or lyked of. Verily (saieth hee) if it were ouer kinde, it is more then I knowe, or more then I meant, for to speake my fancy freely, I knowe neuer a Gentlewoman in this Land, that I like of woorse: and if she be afrayde I be too farre in lotte with her, I wilbe bound in what bonde shee will, to hate her, no man more. But Gentlewoman, if you adhibite any credit to my counsayle, flee her familiaritie, eschewe her company: such Dames in shewe, are Sathans in deede, such faigned holynesse, is double diuelishnesse, such counterfeite continencie, I count little better then bawdrie. For sure, this is a moste sure marke to knowe dissemblers by, that they will alwayes farre exceede the meane, for feare of being found in their faigning. As those that faine to weep, houle out right: those that faine to be friendly, shew themselues plaine Parasites: as those that faine to be valyant, brag most gloryously: and as the counterfeiting continency, sheweth her selfe altogether courteous & hipocritical. But notwithstanding I haue had no knowledge of her life and conuersation, yet dare I lay my life on it, that either shee hath beene naught, is naught, or will be naught, whensoeuer she can get any foule adulterer fit for so filthy an adultresse. The gentlewoman hearing him so earnest, prayed him to put vp the matter patiently, saying she thought it was but a shift to excuse her not comming to the Princesse: and so went to Pandarina, telling her the Gentleman was sory hee had offended her, & so awaye they went together to the Princesse. I haue wandred, gentlewomen, so what besides the path of my promised purpose, but yet not cleane out of the way of mine own wil & entent. For though this digression pertain little to ỹ historie I haue in hand, yet it may serue to admonish you, ỹ you take not exceptiõs of curiositye against kisses, which are giuen you of curtesie: and if there chaunce to be any fault in them, eyther modestly to conceale it, or presently to returne the kisses again to him which gaue them. But in excusing my former digressiõ, I shal enter into another digression, therfore to the matter & purpose proposed. Pandarina being preferred to ỹ presence of the princesse, hauing done dutyfull reuerence, humbly craued to know her pleasure: nay rather, answered the Princesse, it is my paine Gentlewoman which I

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meane to make you priuie to: and blushing either for giltinesse or for bashfulnesse, she vnfolded the secretes of her thoughts to Pandarina in this sort.

Gentlewoman, but that I know to whom I speake, I shoulde perchaunce be in doubt what to speake in this matter, which is somwhat vnmeete for my maidenly estate. But considering you are a woman, and one who no doubt in your time haue felt the force of loue, I perswade my selfe I may boldly impart vnto you the pangs of my passion, as to one, who (I hope will rather seeke a salue for my sore, then thynke smitterely of my doings. Therefore you shall vnderstand, that the sight of king Minos, who layeth siege to our Citie, hath made such a breache into my heart, that I lye altogether open to his assaults, and am faine to yeeld my selfe his prisoner and captiue. And though it may seeme strange vnto you, that his forces (being not bent againste mee) should haue such force ouer me: yet it is often seene, that a Dart leueled at one, lights on another. And though you may maruaile to see me yeeld before any onset be giuen, yet no doubt that Citie merriteth more mercy which yeeldeth without assault, then that which standeth to the doubtfull euent of battaple, and after much effusiō of blood yeeldeth, when it is able to stand no longer in defence: For here the losse in the siege, taketh away the gaine in the conquest, the paine in pursuing, taketh away the pleasure in possessing, and the hardnesse in winning, drowneth the happines in wearing. And surely if maydes would follow my counsaile, I would not wish them to set such solemn lookes, to vse such nice denials & dainty delaies to those, whome they thinke worthie of them, and whom they meane only shall inioy them: For they gaine nothing hereby, but defer their owne reliefe, & increase their louers griefe. Besides that, when they are so hardly wonne, it is a signe they yeeld rather by importunitie of the woer, then by any inclination of good will on their owne part. But what needs I vse this defence, where no body chargeth me with any offence? This rather lyeth me vpon, earnestly to craue your ayde and assistance in this my distresse, and that you wyll either by counsaile cure my disease, either by paine or policie put me in possession of my desire. I am thus bolde to commit this matter vnto you, presuming of your good wit, & good will towardes me. And if you shew such faithfull friendlinesse herein, as I verily looke for, assure your self I will in such friendly maner requite it, as you shal very well like of. Mistres Pandarina hauing attentiuely

attended her talke, dutifully replyed in this sort.

Most excellent Princes, I am humbly to thanke you, that it pleaseth you to repose such credite in me, as to disclose your secretes to me, and I shall thinke my selfe most happie, if my duety may any way doe you good, or my seruice satisfie your expectation. And touching your loue, it is such, that you needs not to bee ashamed to shew it, yea in my iudgement it is rather to be commended euery way, then condemned any way. For first, in that your fancie is fixed on a prince, you shewe your princely mind in liking your like: then, in that you seeke to ioyne your selfe to him in mariage, you shew your godly disposition, in desiring to quench the desires of your heart, by that godly meane which God hath made and appointed. Thirdly, in louing your fathers foe, you follow gods commandement, who willeth you to requite good for euill: yea, & by this meanes you may be a mean to make peace & amity betwene two enemies, and saue your citie from siege and sacke. Lastly in that you yeeld so quickly to the alarmes of loue, you shewe your fine nature and wit, which are soonest subiect to the impression of loue. And for your opinion touching the dealing of daintie damsels, you are no doubt (Madame) in the right: for these which are so ramage & wild, or so haggard like, that scarce in seuen yeres suit they wilbe reclaimed, they plainely shew themselues eyther to be of base metal, as not to bee capable of loue, either of grosse wits, as not to vnderstand when loue is made vnto thē, either of slender iudgement, as not to accept good offers, either of incontinent conuersation, as being loth to be tyed to one diet, either of inconstant conditions, as iudging mē as light of loue, as themselues are lewd of life, or els some way imperfect, that they are not meete for the holy state of matrimonie. Now whereas you craue my counsel & help to the bringing of your good purpose to passe, good Madame, would I were as well able as willing to do you good: but so far as my simple wits can see in the matter, I thinke this way the best to worke your will. You know your father hath on his head a golden haire, whereon dependeth the stay of his state, and puissance of his power: no more but when your father is a sleepe, pull off ỳ haire, and present king Minos therewith, & no doubt but he will imbrace you as the author of his victorie, and receiue you for his lawful & louing wife, so shal you redresse your owne distresse, & preserue the life of your father, and his people, who per chaunce by the continuance of this warre, may come to confusion. The Princes liking reasonably wel of this practise of Pandarina, gaue her thanks for her good counsel, and departed into her

her chamber by her self, to think more of the matter: where she entred with her selfe into these contrarieties.

I see there is no disease so desperate, but if it be taken in time, Phisicke may helpe it, no matter so hard, but policie can preuaile in it: nor no policie so good, but experience will put into our heads: as may bee seene by the sound aduice and perfect policie of Pandarina, I warrant I am not the first client that this counsellour hath had, I am not the first Pupil that she hath practised for, this is not the first sluttish suite that she hath ben Soliciter in, this is not the first honest match that she hath made. But stay, let me not commend her cunning and counsell too much, before I consider better of the goodnes thereof: I must forsooth pul off my fathers golden haire, and present Minos therewith: a light matter it seemeth to pul off a haire, but alas, that haire containeth my fathers helpe, his hope, his hap, his strength, his power, his conquest, & his kingdome. Shal I then so much transgresse the lawes of nature, to bring him to a miserable plyght, who was the cause that I came into this ioyfull light? Who frō my infancy carefully cherished, & fatherly fostered me vp, whome by humane and diuine lawes, I am bounde to obey, honour, & loue. No, auaunt vnlawful loue, thou art rated at too high a price to be reached: auaunt foul beastly baud thy counsel is without conscience, thy aduice without honestie: they which cleaue to thy helpe, shalbe serued as he, which redy to fal from a hedge, catcheth hold of a sharp byer to stay himself: they which folow thy phisick, shal do as he, which to heale his ague, slue himself: they which prouide for their fathers peace & preseruation, as thou wouldest haue me to do shal with the daughters of Pelias kil her own father, to make him young again: they which loue their father as thou wouldest haue mee to doe, shall with Thais to her Phœdria shut him out of the doores, and out of his kyngdome for loue. But what, doe flooddes drowne fieldes before they finde a bracke? can one be exalted without anothers wracke? Can I be preferred to pleasure, without some others paine? But it greeues me my father should be pinched for my pleasure. Why, it is reason the griefe should be theirs, whose is the gaine? But it is perillous for me to enterprise so great a matter. Why, is it not reason the peril should bee mine in pursuing, when the pleasure shalbe mine in possessing? But alas it nippeth me neere to lose my father the victorie, to win my self my loue. Why alas, greeuous woundes must haue smarting plasters, and those medicines euer soonest heale vs, which most grieue vs? And shall I then prefer mine owne pleasure before my fathers profite? why euery one

ry one ought to be nearest to themselues, & their wisdome is nothing worth which are not wise for themselues. May rather shall I preferre the commoditie of king Minos before the commoditie of king Nysus? Why, Nysus is my father: Why Minos will bee my Phere: Why, Nysus gaue me life: Why, Minos will yeeld me loue: Why, Nysus made me a maide: Why, Minos will make me a mother: Why Nysus cherished mee being young: Why Minos will make much of mee being olde: Why, nature bindeth me to loue my father: Why, God commaundeth me to loue my husband. Ah foole, doe I call him husbande, who will not haue me? doe I call hym phere, who forceth not of mee? Is it likely he will receiue a runnagate from her Citie, a betraper of her father? Can he thinke to finde me faithfull towards him, that am faithlesse to mine owne father? Tush, he will attribute all this to loue, and loue me better for it: Hee wyll excuse and beare with my doings by the example of his owne daughter Ariadne, who betrayed him to her louer Theseus: by the example of Medea, who betrayed her father to Iason: by the example of Hyppodame, who procured the death of her father by matching with Pelops. And therefore al doubts done away, I will without delay put the policie of Pandarina in practise. The night following (such haste her hot loue required) she shewed her selfe Mistres of her worde, though not of her selfe, and performed that which shee saide she would. For her father being a sleepe, shee got softly to him, & cut of his precious haire which had in it such vertue. Which done, she went to king Minos and presented him therewith: who in most reprochfull wordes reprehended her deede, and in most disdainefull sort reiected her loue. But shee, not meaning to leaue her loue whyle she had life, leapt into the Sea to swimm after him as he sayled away, and so quenched her desire in the bottome of the Sea.

You see heere Gentlewomen, she that would not looke vppon her Iphis, coulde not bee looked vpon by her Minos. She that would make no account of her inferiour, coulde not bee accounted of by her superiour. For it is a plaine case (and therefore looke to it) that they which deale rigorously with other, shall be rudely dealt with all themselues. But I am by this storie chiefly to admonish you, that you pull not off your fathers haire, that is, that you pull not their hearts out of their bodies, by vnadui sedly casting your selues away, in matching in mariage with those who are not meete for you. That is to pul of your fathers haire, when you shall cast of the bridle of obedience, rashly run

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at randon, rudly neglect his precepts, and presumptuously place your selues in mariage contrary to his pleasure: that is to pul of your fathers haire. But (Soueraigne) now your father is gone, I will giue you more sound aduise: I wil admonish you all, not to pull of your owne haire, that is, not to binde your selues to the frowarde fansie of your politique parentes, but to make your choyce in maryage accordyng to your owne mindes, for parentes vsurpe that authoritie ouer their daughters, because it is in them to departe with their dowries, for ouer Widowes you see Fathers haue no preheminence of power touching their marriages: and you are not to knowe, that marriage is a contract consisting of the free consent of both the parties, and that onely is required in the consummation of marriages: and the Rodians haue this law, that only the mothers haue rule ouer the daughters. But mum, Lupus est in Fabula. I must (I say) admonish you, y as your parentes gaue you your bodies, so they may dispose of them: that you requite al their loue, care, and cost, at least with obedience. I must tel you, that if you honour not them, your daies wil be short on earth: I must tel you, that Rauens wil pul out the eyes that blindeth the Father, and neglecteth the good instruction of the Mother, as Solomon sayde.

¶ Curiatius and Horatia.

Curiatius *a younge Gentleman of the Citie of* Albania *in Italy, falling into extreame loue with* Horatia, *a young Gentlewoman of the Citie of Rome, after long suite and many delayes, obteineth her graunt to bee his wyfe. But in the meane time, contention falling out betweene the two Cities,* Curiatius *is slayne in the fielde by* Horatius, *brother to the sayd Gentlewoman, to whome he was assured. Whose death* Horatia *most pitifully bewailing, her brother greatly disdaineth therat, and cruelly thrusteth her to the heart with his sword.*

SSurely Gentlewomen, eyther according to Ouid his opinion, Forma numen habet, Beautie hath some dignitie or Godhead in it, or els contrary to the common opinion, Loue is some heauenly influence, and no earthly accident. For of euery earthly and mortall motion, there may some probable reason, or naturall cause bee giuen: as euery liuing creature desyreth that which is

good

good & agreeable to it nature, because euery thing is deere to it self, & desireth the conuersation of it selfe in it kinde. As the earth draweth downward, because it is heauy, the fyre fleeth vpward, because it is light, the watrr contrary to it nature oftentimes ascendeth to the top of high hils, to auoyd vacantnesse, the ayre for the same cause oftentims descendeth into the pores of the earth: as cholericke complexions are soonest incensed to anger, because they abound with heate: as women are not so subiect to anger as men, because they are more colder of nature: And so of al humane actions & naturall effectes, there maye bee some probable reasons, and natural cause yeelded. But of loue, it is so farre without the compasse of reason, and bounds of nature, that there can no reason, no cause, no coniecture bee giuen of it, neither what it is, working such diuers effects, neyther whence it is, proceeding of so diuers causes, neyther whether it will, being neuer satisfied: therefore no earthly thing, but some supernal power sure it is, as your selues (I think) will say by that time you haue heard the history of Curiatius, who was sodainly strokē therwith, as if it had been with some thunder or lightning from heauen. For you shall vnderstande, this Gentleman dwelling in a towne named Albania, situate neere vnto the Citie of Rome, he made dayly repayre vnto Rome, both in respect of profit, as to deale with Merchauntes in matters of weight, and in respect of pleasure, as to frequent the felowship of lusty young Gentlemen, which florished in that Citie. Nowe it was his chaunce, as hee strayed about the Streetes, to see a proper Gentlewoman, named Horatia, sitting at her Fathers doze to take the ayre, and to recreate her selfe with the sight of thase that passed by: and notwithstanding hee had neuer seene her before, yet through the diuine power of loue, he was so blasted with her beautie, that he presently proclaymed her the soueraigne of his thoughtes, and Gouernesse of al his doinges. And hauing passed by her twise or thrise, with lookes shewing his loue, and salutations signifieng his suit, he could not bee so satisfied, but banishing bashfulnesse, he courageously encountred her in this manner.

Gentlewoman, God saue you, and sende you that which you wyshe, and to wyshe that which I wouldo. Good Mistresse, may it please you to knowe that though my feete haue force to carry my body from this place, yet my hearte wyll not suffer me to turne my head from beeholding your sweete face, which is the cause that hath made me thus boldely to intrude my selfe into your company. But seeing

your

your goodneſſe agaynſt my rudeneſſe, I doubt not but you will attrybute it rather to abundance of good will, then to want of good behauiour, and rather take it for good meaning, then ill manner. But if it pleaſe you not thus friendly to interpreete it, yet at leaſt I beeſeeche you not to impute it to my boldnes, but to your own beautie: For as the Larketaker in his day net hath a glaſſe whereon while the birdes ſit and gaze, they are taken in the net, ſo your face hath ſuch a gliſtering glaſſe of goodlineſſe in it, y while I gazed theron, I was caught in the ſnare of Cupide. Or as the Spider in her webbe doeth faſt winde the little Fly, ſo your beautie doth ſo faſt bynd me in the beames thereof, that I am fayne preſently to yeelde my ſelfe a pray to your good pleaſure: humbly beſeeching you to account of me, not accoyding to my deſartes, which yet are none, but accoyding to the loyal ſeruice which I faithfully vow hereafter to do vnto you. Neyther meane I to craue other reward for my ſeruice, but onely that it wil pleaſe you in good part to accept it. Horatia hauing hearkened to this talke, with a certaine diſdainefull and ſolemne ſilence, made him this wayſtly anſwere.

Gentleman, this lybertie of ſpeech in you, ſheweth the lightneſſe of your loue, for as I haue heard, thoſe that loue moſt, ſpeake leaſt, as hauing their cogitations conuerſaunt in the contemplation of the Saintes whom they ſerue: but your ſmooth tale and fine fyled words ſhew, that your practiſe is rather faignedly to pretende loue, then faithfully to loue. And for my parte, I would not you ſhould thinke me either ſo ſimple as to beleeue your coloured words, either ſo ouergone in liking of my ſelf, but that I take the commendation which you giue me rather for trifling mocking, then true meaning, and I promiſe you, I had rather you would beſtow ſome other to exerciſe your eloquence on, then my ſelfe, for that I neither like of your vnlikely loue, neither meane to be framed to your folly. Your comming to me vpon no acquaintance, contenteth me wel enough, for that I may leaue your companie when I liſt: and ſo turned in at y dooze from him. The Gentleman ſeeing her rigozouſneſſe to exceed his own rudeneſſe, laying aſide a litle moze good maner, tooke her faſt by the arme, deſiring her to ſtay a woꝛd or twaine, which hee vttered to this effect.

O good miſtres, go not about to torment me ſo cruelly, which loueth you ſo intirely, depriue me not of that light, which doth only worke my delight, abſent not your ſelfe from him, whom nothing vnder the

Sunne pleaſeth, but your preſence. And whereas you chalenge my liberty of ſpeech, may it like you to underſtand, that though this ſodein loue hath made me loſe in a manner the remembraunce of my ſelf, and cauſed me to be careleſſe and negligent in all other affaires, though of neuer ſo great importance, yet the beholding of your ſeemly ſelfe doth ſo reuiue my ſenſes, & quicken my ſpirits, that it maketh al my parts to do their part in praying for pitie, and praiſing your perſon: wherein if I ſhould be ſpeechleſſe, I might iuſtly bee thought to ſpare the trueth, and ſpight your perfection. And that my loue is modeſt without mocking, true without trifling, and vehement without danitie, I take the heauens to witneſs: & beſides, let this be practiſed for proofe, if it may pleaſe you to imploy me, you ſhal finde me as ſpeedy to end my life to do you good, as redy to ſpend my time to do you ſeruice. Mary (ſaith ſhe) perchance ſo, for I thinke I ſhall finde you neither ſpeedie in the one, neither ready in the other. But they that haue once paſſed the bounds of ſhamefaſtneſſe, may euer after lawfully be impudent, and you that haue beegunne to ſcoffe and gybe, thinke by authoritie you may continue in it, ſuch a one I deeme you to be, and ſo I account of you: and ſo left my youth without doores: Who ſeeing himſelfe ſo courſly accounted of, fell to raging with him ſelfe in this manner.

Ah the knauery of theſe fine Gyles, the more they are courted, the more they are coy, the more humbly they are ſued vnto, the more loftie they looke. And if a man practiſe them in the way of mariage, good GOD what a ſhew of ſhamefaſtneſſe will they make? What viſors of Virginitie will they put on? what colours of continencie will they ſet forth? what charineſſe will they make of their chaſtitie? they neuer for ſooth meane to marrie, ſaying that ſingle life is the only ſweet life, that mariage was inuented rather for neceſſitie then for anie goodneſſe that is in it, that their yeares require no haſt to mariage, and that if God would giue them grace, and their friends would not force them to the contrarie, they would neuer know what a man meaneth while they liue: Whereas in verie deede, they deſire nothing more then mariage, neither couet any thing more then the companie of men. Againe, if a man making loue in the way of martage, do but ſo much as touch one of theſe tender peeces, they crie, fie, away, away: but let one chaſte married, or one that meaneth not marriage, dally with the, why, they are as looſe of their lips, and as free of their fleſhe as may be. For let a man behaue himſelfe towardes them according

to the common course of curtesie, he shall obtaine any thing of them for they know he is sone lost, if he be not soone loued: but let one diuert his doings by the line of loue, and he drawne into great deapth of affection towards them, why they will raigne like princes ouer him, yea they wil make him glad of one glaunce of good will giuen by the eier for they know a little thing pleaseth a foole, and they thinke him too fast hamperd in folly, to giue them the slip on the sodaine. And because they count the number of suiters a great testimonie of their beautie, and proofe of their perfection, they vse twentie shifts to haue (if it be possible) twentie suiters, some they feede with lookes, some with loue, some with promises, some with practises, some with vowes, some with viewes, some with trifling, some with trueth, some with wordes, some with workes, some with kisses, some with curtesie, some with wit, some with wiles, some with faith, some with fraude, some one way, some another, so that by their willes they will haue as many suiters as them selues haue sleyghtes to entertayne them. And yet these gyrles on Gods name are too young to haue an husbande, they are loth to leaue sucking their damme: but if I durst say my fancie, I am perswaded my daintie dame, which saith I doe but dally and iest with her, if one come close to her in a corner, shee would not refuse him in good earnest. But ah blasphemous beast that I am, to cast such diuelish doubts of her honestly, whose very countenance conteyneth continency in it, whose visage seemes to be without vice, & looks without lust. Is it likely shee wyl yeeld her body to be abused of any, who wyll not suffer her selfe to be vsed by any? And shee that wil not enter into modest matrimonie, is it likely she will fall into filthy fornication? No, I thynk her to be as free from folly, as I thinke my selfe farre from wisedome, who seeme to doubt of her honest dealing, because she wil not yeeld consent to my hastie meaning. What know I whether she be consecrated alredy to some other saint, which if it be so, with what reason can I looke to reape any thing at her hands, but a repulse? For as gorged Haukes will stoupe to no lure: so a woman vowed alredie to another mã, the sicknes of other suiters wil not cure. Or it may be thus, that as the Faulconer when hee first draweth his Hauke out of the Mewe, giueth her washt and vnpleasant meates, to make her after like better of better meates: so perchaunce her policy be first to feede me with bitter brothes, that hereafter daintie fare may more delight mee, and nowe to tosse and torment me with the rigorous stormes of repulse, that hereafter the calme of her consent may

the better content me. For Spring time would neuer seeme so pleasant vnto vs, but by reason of the sharpe Winter which went before: peace would not so much please vs, but by reason that war before spoiled and wasted our Countrie. So that if she be coy of consent, to make me inioy the greater ioy, may I thinke my selfe misused? Againe, would I haue her so light of loue, to yeeld to the first onset? No, shee deserueth to be pursued with endles paine, yea & I wil trauaile in cõtinual toile, but her good will I wyll attaine. Now as the good Spaniel, hauing sprung the Partridge, ceaseth not to raunge the fieldes and beate the bushes, vntil he haue retriued it again, to serue the Hauke which flew at it: so he, hauing once seene this Saint, sought all occasions to come to the sight of her againe, and if it were possible surely to seaze vppon her. Now it pleased fortune to be thus friendly to further his purpose with this opportunitie.

There was in the City a very solemne wedding, sumptuously celebrated, where he by inquirie learned that his Mistres was, whereupon he assembled his companions togeather, and prepared themselues the same night to goe thither in a Maske: and being come to the house, after they had marched vp and down the great chamber, the first masker hauing taken the Bride, he being the second, addressed him selfe to his Mistres with great deuotion, and when the sound of the instrumentes ceased, he entred into reasoning with her in this sort.

God Mistres, you haue allowed to your lot in steed of a Masker a Mourner, & for one to delight you with pleasant discourse, you shall haue one to wearie you with ruthfull requests: for you shall vnderstãd, I am your carefull Curiatius, whom nothing but the consent of your good wyll can cure, and hauing no other way to aspire to your speech, I thought best vnder this disguised sort to discipher playnly vnto you the constancie of my good wyll towardes you. And if I coulde in wordes set forth but halfe the heauinesse which since the first sight of you hath sunke into my brest, I hope your heart would not be so hard frozen, but that the shining Sunne of pity would thawe it agayne. For if plaints may proue my paine, I haue styll continued in carefull eyes: if sighes may shew my sorrow, the smoke of them hath reached to the skies: if teares may try my truth, the water hath flowen as a floodde from my eyes. And as these thinges haue passed heretofore to my payne, so if hereafter the sheddyng of my blood may shewe my constancie, or worke your contentation any way, assure your selfe I will bee so prodigall thereof, that your selfe shall haue iust cause to

say,

say, I liued only to serue you, and dyed to doe you good. By this tyme the instruments sowned another measure, at the end wherof she began to reply in this sort.

Syr, I am sory you haue taken so great payne for so lytle thank, for if the ende of your maske bee to make me marche vnder Venus banner, yea or Iunoes eyther, your successe will bee such that you shal haue cause to count this your labour lost, and that you haue cast away so much cost. And for my part, I promise you, I had rather haue beene matche with a merry Masker, then a lewde louer: for the one myght delyght mee, whereas the other doth but spight mee. And yf (as you say) you maske without myth, so assure your selfe on the other side, I daunce without delight: neither can it but greatlye greeue me to be troubled with so vnreasonable a suitor, whom no reasonable answere will satisfie. This rigorous reply of his Mistres conuerted hym from a Masker to a Mummer, for he was stroke so dead herewith, that the vse of his tongue vtterly failed him. But at length, beeing come to himselfe againe, he entred into this vehemencie with her.

O Gentlewoman, suffer not the bright Sunne of your beautie to bee eclipsed with crueltie: contaminate not your comelinesse with coynesse: remember beautie and comlinesse continue not, whereas curtesie and clemency remayne for euer. Consider that vertue is the true beautie whiche carrieth commendation with it at all times, whiche maketh men loue those whome they haue neuer seene, and which supplyeth all other wants whatsoeuer. Dyd not Antonius (that lustie gallant of this Citie) preferre Cleopatra that black Egyptian, for her incomparable curtesie, before all the blasing starres of this Citie? And did not the pleasant knight Persey, in respect of her vertue, fetche Andromeda from the blacke Indians? Wherby you see that bountie before beautie is alway to be preferred. Which bountie I beseech you imbrace, both to preserue my life, and your owne good name. Alas, what renowme shal you reape by killing cruelly hym that loued you intirely? What glory shall you get by myxing into dispayre, hym that was drawen into desire towardes you? No, pitie is the onely pathway to prayse, and mercy is the meane to make you immortall. At the ende of the next measure she replied in this sort.

Why Gentleman, doe you thinke it crueltie, not to condiscende to the requestes of euery one that maketh loue? Doe you count it

vice, not to yeelde to the assaultes of euery lasciuious young man? Do you make so meane account of mariage, that you thinke it meete for a mayde so rashly to enter into it, without sufficient knowledge of your selfe, ignorant of your life and conuersation, not knowing your state, parents, or friendes? Againe without the consent of my friends, without theyr good will and furtherance, and, which is most of all, without mine owne loue and liking? No, I will haue more tryal of him whō I meane to marrie, then I haue had of you, and I will feele in my self more feruent affection towardes him, then as yet I doe beare you. You must consider it is not for a day, or a yeere, that a man and wife muste continue together, but euen for the whole terme of their life: and that they may not for any respect change, being once cheyned together, but must remaine content the one with the other in solace and in sorrowe, in sicknesse & in sakenesse, in plentie & in penurie. Weigh again, that the happy life of the wife only consisteth in the loyall loue of her husbande, and that she reposeth her selfe onely in the pleasure she hath in him. She for the most part sitteth still at home, she hauketh not, she hunteth not, she diceth not, she in a maner receiueth no other contentation, but in his companie. He is the onely play which pleaseth her, hee is the only game which gladdeth her, hee is the field she delighteth to walke in, he is the forest she forceth to hunt in. So that in my iudgement, in taking an husband, no heede can be too warie, no choyce too charie. And therefore you must make account, that mariage is a matter neither so rashly to be required as you doe, neither so easily to bee graunted as you would haue me doe. And if you adhibite any credit to my counsaile, I would wish you to sowe the seede of your suite in a more fertil soyle, for in me no grafts of graunt, or flowres of affirming will by any meanes grow, but only double denials, & ragged repulses. His reply hereto, with diuers other discourses which passed betweene them, I will omit, least I shoulde wearie you with the wearie toyle which he made of it. And besides, I would not you shoulde take example by her, to hang of so strangely, when you are sued to so humbly: & not to faine disliking so deeply, when in deede you loue intirely. For notwithstāding all this earnest suite, he could not receiue so much as one good worde of good will. At length, the dauncing being done, the banquet was begun, whereuponthe talke ceased, but his loue dayly increased: insomuch that he fully resolued with himselfe (hoping thereby somewhat to be eased of his griefe) to forsake countrie, friendes,

freendes, lyuing, and al that he had: And thereupon wrote a letter vnto her, to this effect.

Seeing (most merciles Mistres) neyther my person can please you, neither my liuing like you, neither my calling content you, neither my singular affection towardes you cause you to requite it with like loue, I meane vtterly to abandon the place of your abode, and to bestow my selfe in some such farre countrey, whither not so much as the report of your vertue and beautie shall come: hoping thereby somewhat to appeale my paine, & asswage the rigour of my raging loue. For as the sense of seeing is most sharpe: so is that paine most pinching, to see the thing one seeketh, and cannot possesse it. Like as the Grayhound is grieued to see the Hare, if he be kept in slippe, and the Hauke the Partridge, if she be tied in lunes, and as the common saying is, that which the eye seeth, the heart grieueth: Likewise to heare of your happy marriage with some other, would be litle better then death vnto me, to thinke any other should enioy that, which by lawe of loue is proper to my selfe: and to heare of your vnlucky lyking with any, would be death it selfe vnto me, to thinke that my only ioy should liue in annoy. Therfore I thinke the best way to mitigate my mareyredome, is to absent my selfe from both hearing and seeing. I could reaue my selfe of life, and so rid my selfe of strife, but alas to imbrue my handes with mine owne blood, would but bringe to my body destruction, to my soule damnation, to my freendes desolation, & to your selfe defamation. Wheras by continuing my careful life, I may at least or at last make manifest the constancie of my loue to the whole world, and some way imploy my selfe to do you seruice. For assure your selfe this, that what land soeuer I shal lodge in, my heart and body shal be dedicated to do you dutie and seruice. And thus redy to goe seawarde, I stay onely to knowe whether it stand with your good pleasure to commaund me any seruice.

yours, while he is, Curiatius.

Horatia hauing read this Letter, and thinking he had sufficiently founded the depth of his deuotion towards her, returned him this comfortable answere.

Albeit sir, I nothing doubt of your departure out of your country, for that nothing is more deere to any man then his owne native soile, and besides I know you vse it onely for a meane to moue me to mercye: yet to confesse the trueth, the secret good will which long since I haue borne you, will not suffer me to conceale from you any longer

the

the secretes of my thoughtes. Therfore you shal vnderstand I haue not vsed this strangenesse towardes you, for that my mynde hath been enstranged or alienated from you, but onely to trie the trueth of your good wil towards me. For if for one repulse or two (lyke an yl hound, which for one losse or twaine giueth ouer the chase) you woulde haue giuen ouer your suit, I might haue iudged rightly, that you had loued but lyghtly. But now I see you continue to the end, there is no reason but you should be saued, if I may tearme it sauing, the hauing of so worthlesse a wyfe as my selfe. But assure your selfe this, I haue not shewed my selfe heretofore in loue so colde and faint, as hereafter you shal finde me in affection feruent and faythfull. I thinke your labour shall be little to get my frendes good will: for if their iudgement agree with mine, they will thinke you worthy of a worthyer wyfe, and rather thankfully accept you, then dayntily delaye you. Thus ready to restore the iniurie I haue done you, with any curtesie conuenient to my maidenly estate, I cease, not ceasling dayly to record the deapth of your good wil in the bottome of my heart, and endeuouring by all meanes possible to shew my selfe thankefull for the same.

Yours, and her own, if yours, Horatia.

This letter so louing, so vnlooked for, so sweete, so sodaine, raysed him from beastinesse to happynesse, from hell to heauen, from death to life. And presently hereupon he procured her parents consent, who were so willingly thereto, that they gaue him great thankes that it would please him to match in their stocke and kinred, thinking perchaunce that he had beene a man of higher calling then in deede hee was, and prayed to God that their Daughter might become a wyfe worthy of such a husband. And thereupon the day of the solemnizing of the marryage was appoynted, but many thinges (as the saying is) happen betweene the cup and the lyp, many thinges chaunce between the boorde and the bed: man purposeth, and God disposeth, and it is the fashion of Fortune commonly thus to frame, that when hope and hap, when health and wealth, are highest, then woe and wrack, disease and death, are nighest. For in this maner it happened this mariage to be marred. There arose a quarrel betweene the town of Albania, and the Citie of Rome, which not with wordes, but onely with weapons must be decided: great hurly burly there was in either town, nothing but war, war, war, the Cannons roard, the barbed horses neyghed, the glyttering armour shyned, the boystrous byls and pearsing pikes preased forewarde, the dartes were dressed, the bowes were bent,

the

the women wept, the children cryed, the Trumpets sounded, Enterers, the Drummes stroke up, the mouthfull marching forward, and the soldiers on both sides marched in battle array vnto the field. Amongst whom Curiatius, as one of the most courageous captaynes, and boldest bloods of the Albanes, was the foremost. But to leaue the battaile, and to come to the conflict betwixt Horatia and hir selfe when she heard her beloued was in armes against her citie: She fel forsooth to reasoning with her selfe in this sort.

O most vnhappie woman that euer poore damsel was vnder to. For whom shal I offer vp sacrifice, for whom shal I make my vowes? For whom shal I pray for victory? to whom shall I wish the ouerthrowe? on the one side I fight for my father, on the other side my father: on the one side the citie wherein I am in danger to be sacked, on the other side the cowne, whither I must flye, am in perill to be spoiled: on the one side I am like to loose my loue, on the other side mine owne life. So that I know not to whether part I ought to encline mi hart. No can? Why a woman ought to forsake father and mother, and follow her husband. But, ought any thing to be dearer vnto me then the Citie wherein I was bred? why, ought not this Citie to be counted myne, we being both one flesh? But life is sweete to euery one, ful sowre God knoweth to me, without my loue and lyfe: So that if my wyl might worke effect, I would rather wish that al the two Rome might runne to ruine. But alas, vnhappy hap, he lay siege to the citie wherein I am? Is he not afraid to ouerthrow y house that harboured him? doubteth he not least some piece should peare his mother heart? Yes no doubt of it, he deeply doubteth it: but alas, they that are bound, must obey, he must folow wher soeuer his generall Captayne, vnlesse he wyl incurre the suspicion of cowardlines, or treason, or both. Lyke as Vlisses was greatly defamed, because he faigned himself to be mad, for that he would not goe to the siege of Troy. Nay, God forbid my Curiatius from shame, God send him either friendly to enter into the city, al quarels being ended, and truce taken, either valiantly to venture into the city, and with triumphant armes to imbrace me. By this time both the armies were met, and to auoyde the effusion of blood, the generall Captaynes entred into this agreement. There were in either army three brothers, of great courage and countenance, the Romanes were named Horatij, brothers to the Gentlewoman before spoken of, the Albanes were called Curiatij, whereof one was the Gentleman before mentioned. Nowe it was concluded, that

these brothers on both sides should by vnion of kinde ioint the strife betwene these two nacions: and if the Horatii conquered the Curiatii, that then the Albanes should remaine vnder the rule and Empire of the Romanes: if otherwise, then otherwise. Wherupon these fiue valiaunt Champions at the sound of the Trumpets entred the listes, and fell to furious fight: within short time two of the Horatii were slayne: and all the three Curiatii wounded: the Romaine remaining alone to withstand three, retyred somewhat backe, to the intent to fight his enimies one from another, whereby he might slay them all one after another. This valiant victory atchieued, with great ioy and triumph he returned into the city, & among st the rest ready to receiue him was his sister Horatia, who knew nothing pertinently of that which was done in the field, but only that the Romans were victors. Who seeing a scarfe about her brothers shoulders, the target and sword of her Curiatius, which she her selfe with needle worke had curiously made, being thereby fully assured of his death, she was driuen into these doleful playnts. O heauens, what hellish light do I see, far more horrible & dangerous then monstrous Medusaes heads? And is my Curiatius slayne? then care come cut in sunder my corpes: then vole deliuer me to the dreadful dartes of death. For what life (alas) in this life is to be counted liue, but thou this life and loue: for to liue, is not to liue: why should I long any liger to liue? What ioy in this common ioy can I count ioy, and not dyre inioy, who was my onely ioy? For though the whole city sing in triumph, I must sorow in consequence: though the Romans waine of victory, I must complayne of ouerthowe: though they flourishe in prosperity, I must fade in aduersity: though they liue in blisse, I must bathe in bale: though they liue in peace, I must leade my life in war: though they possesse pleasure, I must pyne away in payne. For my triumph, my victory, my prosperity, my blysse, my peace, my pleasure is perished: Yea now my marriage is turned to mourning, my wedding to weeping, my wealth by warre is wasted, my floure of ioy by the cold frost of cruell fight is defaced. Yea what flowre can flourish where no Sunne doth shyne? What Sunne can shine, inclosed close in earth? my Sun alas is dead, and downe for euer eyling agayne, & the world with me is at an end, and done for euer ioying agayne. Wo worth the cause, the quarrell, the conflicte, that brought my Curiatius to this cureleste case. O would to God my city had been sacked, my frendes spoyled, and my brothers brought to bane, rather then my Curiatius should haue come to this careful end. O brother thou hast

not only slayne thy foes, but thy friends, thou hast not only killed Curiatius, but thou hast wounded thyne owne sister to death. Her brother passing by her, and hearing her heavy plaintes, bring there with rayne into greedinesse, and with pride of the victory almost besides himselfe, drew his sworde, forgetting all lawes of nature and humanity, thrust his sister thereof with to the heart, saying, Get thee hence to thy lovers house with thy unkynde love, who forgettest thy brothers that are dead, thy brother that is alive, and the conquest of thy countrey: go to Rome it to every Romain that shal lament the death of an enemy of the Romans.

You have heard (Gentlewomen) that one harmeful hand, made a hand of two harmlesse wights, and that hand had hanged himselfe to, if his father by his pitifull petition had not purchased his pardon. Now I would heare your judgements, to whom you think this lamentable ende of these labours ought to be imputed, Surely I thinke Horatia chiefly in faulte, for holding of so long before she would accept and acknowledge the love of her beloved. For if she would by any reasonable suite have bin wonne, they had bin maried long time before this warre begunne, they had dwelled quietly together in Albania, and Curiatius being a maryed man, should not have ben yeelded to the warres, but should have ben suffered to ply his manhood at home with his wyfe. So that her lingring love, hastened her and his death, her selfewyl, wrought her selfe and him wracke. And for her brother, his offence was lytle, for in killing Curiatius, he procured conquest to his Countrey, and commendation to himselfe: and in killing his sister, he eased her of so much labour, and saved her soule from damnation. For he knewe she would desperately do her selfe to death, and considering the misery she was in, thought he could not doe her a greater pleasure, then to cause her to dye for her Curiatius his cause.

Now I am by this story to admonyshe you vertuous Virgins, whiche looke so lovingly on them, whiche serve you dutifully, which lyghtly accoumpt of those mayden pages, which your parents (greatly desiring you) do tender unto you, which dyne of with delates those which are drawen into deepe desire towardes you, to marke the ende of her fineneſſe, and see what was due to her dayntie delayes. And yf you repose any credite in my counsayle, I would never wyshe you to coure to continue maydes, or to keepe your Virginitey too long. It is a Jewel hard to be injoyed with ioy, it is a pearle hard to be preserved from peryl. Therfore to avoyd inconveniences, take tyme in tyme, let not slyppe occasion, for it is hauld behynde, it cannot be pulled back

againe by the bayre. Marry while youare young, that you may ler your fruite ripely before your selues fade, that you be not in doubt of dispayre of hauing children, or in danger of your liues in hauing children, that you may haue great time to ryd a great many albus bandes, that no day may passe without dalliaunce, that you be not thought vnwise in refusing good offers, that you be not iudged disdayn full in contemning those which are worthy of you, that with Daphney you be not turned to trees for nicenesse, with Anaxarete to stones for cruelnesse, and with Horatia hurt not your selues and your frienedes with daintinesse.

¶ Cephalus and Procris.

¶ Cephalus *a lusty young gallant, and* Procris *a beautifull gyrle, both of the Duke of* Venice *Court, become eche amorous of other, & notwithstãding delayes procured, in length are matched in mariage. Cephalus pretending a iourney to hys louing absence returneth before appointed time to the great mistrust of* Procris *falling into the folly of extreame ielousie, ouerhyr husband, pursueth him priuily into the woddes a hunting, to see his behauiour there. Cephalus hearing a rushe in a bushe where she was shrouded, and thinking it had been some game, slayeth her vnwares, and perceiuing the deede, consumeth himselfe to death for sorow.*

IT is the prouident policye of the diuine power, to the intent we should not be too proudly puft vp with prosperitie, most commonly to mix it with some sower sops of aduersity, and to appoynt the ruler of our happines to runne in a streame of heauinesse, as by al his benefits bountifully bestowed on vs may be plainly perceiued, wherof there is not any one so absolutely good and perfect, but that there be inconueniences as well as commodities incurred therby. The golden glystering Sunne, which gladdeth all earthly Wightes, parcheth the Sommers greene, and blasteth their beautie whiche blaze their face therein. The fire, which is a most necessary element vnto vs, consumeth most stately towres and sumptuous cities: the water, which we want in euery thing we doe, deuoureth infinite numbers of men, and huge heapes of treasure and riches: the ayre, whereby we liue, is death to the diseased or wounded man, and beyng infected, it is the cause of al our plagues and pestilences: the earth which yeeldeth

food

foode to sustayne our bodies, yet doth poyson also to bane our bodies: the goodes which doe vs good, oftentimes worke our decay and ruine: children which are our comfort, are also our care: marriage, which is a meane to make vs immortal, and by our renewing offspring to reduce our name from death, is accompanied with cares in number so endlesse, and in cumber so cruell esse, that if the preseruation of mankynde, and the propagation of our selues in our kinde, did not prouoke vs therto, we should hardly be allured to enter into it. And amongst al the miseries that marche vnder the ensigne of mariage, in my fancy there is none that more tormenteth vs, then that hateful helhound Ielousie, as the historie which you shal heare, shal shew.

You shal vnderstand, in the Dukes court of Venice, spent his time one Cephalus, a Gentleman of great calling, and good qualities, who at the first time he insinuated himselfe into the societye of the Ladies and Gentlewomen, made no special or curious court to any one, but generally vsed a dutiful regard towards them al, and shewed himselfe in sport so pleasant, in talke so wittie, in manners so modest, and in al his conuersation so comely, that though he were not specially loued of any, yet was he generally liked of al, and though he himselfe were not specially bowed to any, yet was he specially viewd of one, whose name was Procris, a proper Gentlewoman, descended of noble parentage. And though at the first her fancie towards him were not great, yet she seemed to receiue more contentation in his company, then in any other Gentleman of the troupe. But as material fire in short time groweth from glowing coales to flashing flames: so the fire of loue in her, in short time grew from sliding fancie to firme affection, and she began to settle so surely in good wil towards him, that she resolued with her selfe, he was the onely man she would be matched to, if she were euer married. And being alone in her lodging, she entred with her self into this reasoning.

How vnequally is it prouided, that those which most may, are vnapt to holde the Candle: That we which are in body tender, in witte weake, by reason of our youth vnskilful, and in al thinges without experience, should be constrayned to beare the lothsome burden of loue, whereas riper yeeres, who hath wisdome to wield it, and reason to repelle it, are seldome or neuer oppressed with it? Good God, what fiery flames of fancy do fry within me? what desire? what lust? what hope? what trust? what care? what dispayre? what feare? what furie? that for me, whiche haue alwayes lyued free and in pleasure, to be tormented

therewith, seemeth litle better then the bitter pangues of death. For as the Colt, the first tyme he is rydden, snuffeth at the snaffle, & chinketh the byt most bitter vnto him: so the yoke of loue seemeth heauye vnto me, because my necke neuer felt the force thereof before, and now am I first taught to draw my dayes in dolour and greefe. And so much the lesse I like this lot, by how much the lesse I looked for it, & so much the more sower it is, by how much the more sodayne it is. For as the Birde that hops from bough to bough, and vttereth many a pleasaunt note, not knowing how neere her destruction draweth on, is caught in snare, before she be ware: so, while I spent my tyme in pleasure, alsoone playing, alsoone parlyng, nowe dauncing, nowe dallying, sometyme laughing, but alwayes loytering, and walkyng in the wyde fields of freedome, & large leas of liberty, I was sodenly inclosed in the strayte bondes of bondage. But I see, and sigh and sorow to see, that there is no cloth so fine, but Mothes wil eate it, no yron so hard, but Rust wyl fret it, no Wood so sound, but Woormes wil putrifie it, no Metal so course, but fire wyl purifie it, nor no made so free, but Loue wyl bring her into thraldome and bondage. But seeyng the Gods haue so appointed it, why should I resist them? seeing the destinies haue decreed it, why should I wichstand them? seeing my fortune hath framed it, why should I frowne at it? seeing my fancy is fast fixed, why should I alter it? seeing my bargaine is good, why should I repent it? seeing I looke nothing by it, why should I complayn of it? seeing my choyce is right worthy, why shoulde I mislike it? seeing Cephalus is my Saint, why should I not honour him? seeing he is my ioy, why should I not enioy him? seeing I am his, why should he not be mine? yes Cephalus is myne, and Cephalus shall be myne, or els I protest by the Heauens, that neuer any man shalbe myne.

Euer after this shee obserued al opportunities to giue hym intelligence, as modestlye as shee might, of her good will towards him. And as it happened, a company of Gentlewomen to sit talkyng togeather, they entred into commendation of the hystories whiche before had beene told them, some commending this Gentlemans stories, some that, according as their fancy forced them, but Procris seemed to preferre the hystories of Cephalus, both for that (saith shee) his discourses differ from the rest, and besides, that mee thinkes the man amendeth the matter much. Cephalus, though out of sight, yet not out of hearing, replied in this sort. And surely (Gentlewoman) I man thinketh hymselfe much mended by your commendation, and al-

sure your selfe, you shall as readily commaund him, as you curteously commend him.

The Gentlewoman blushing hereat, saide, shee thought he had not been so neere, but touching your aunsweare (saith she) I haue not so good cause to commaunde you as commend you: for as I thinke you wel worthy of the one, so I thinke my selfe far vnworthie of the other: but be bolde of this, if at any time I commaunde you, it shalbee to your commoditie. I cannot (saith he) but count your commaundement a commodity, only in that you shal thinke me worthy to doe you seruice: neither will I wishe any longer to liue, then I may bee able, or at least willing, to doe you due and dutifull seruice. If sir (saith she softly vnto him) it were in my power to put you to such seruice as I thought you worthy of, you should not continue in the condition of a seruaunt long, but your estate should be altred, and you should commaund another while, and I would obey. It shalbe (good Mistres saith he) in your power to dispose of me at your pleasure, for I wholly commit my selfe to your curtesie, thinking my estate more free to serue vnder you, then to raigne ouer any other whatsoeuer: and I should count my selfe most happy, if I might either by seruice, duty, or loue, counteruaile your continual goodnesse towardes me. Vpon this the company make of, & therwith their talke. But Cephalus, seeing her good wil so great towardes him, began as fast to frame his fancie towards her, so that loue remayned mutual betweene them. Which her father perceiuing, and not liking very wel of the match, for that he thought his daughter not olde penough for a husbande, nor Cephalus riche penough for such a wife, to breake the bond of this amitie went this way to worke. He wrought so with the duke of Venice, that this Cephalus was sent post in ambassage to the Turk, hoping in his absence to alter his daughters affection. Which iourney, as it was nothing ioyfull to Cephalus, so was it so payneful to Procris, that it had almost procured her death. For being so warily watcht by her wayfish parents, that she could neither see him, nor speak with him before his departure, she got to her chamber window, & there heauily beheld the Ship wherin he was sorowfully sailing away: yea she bent her eies with such force to behold it, ꝑ she saw ꝯ ship farther by a mile, then any els could possibly ken it. But when it was cleane out of her sight she said, Now farewel my sweete Cephalus, farewel my ioy, farewell my life: ah if I might haue but geuen thee a carefull kisse, & a fainting farewel before thy departure, I should haue bin the better able to abide thy abode from me,

and

and perchaunce thou wouldest the better haue mynded me in thy ab-
sence, but now I know thy will, will wauer with the windes, thy faith
will fleet with the floodes, and thy poore Procris shalbe put cleane
out of thy remembraunce. Ah, why accuse I thee of vnconstancy? No,
I know the Seas will first be dry, before thy faith from mee shall flye.
But alas, what shal constancy preuayle, if thy life do faile? Me thinkes
I see the hoysing waues like a huge army to assayle the sides of thy
Ship, me thinkes I see the prouling pirates which pursue thee, me
thinkes I heare the roaring cannons in myne eare whiche are shot to
sinke thee, me thinks I see the ragged rocks which stand redy to reaue
thy Ship in sunder, me thinkes I see the wild beasts which rauenous-
ly run with open mouthes to deuoure thee, me thinks I see ꝓ theeues
which rudely rush out of the woods to robbe thee, me thinkes I heare
the trothlesse Turkes enter into conspiracy to kyll thee, me thinkes I
feele the furious force of their wicked weapons piteously to spoyle
thee. These sights & thoughtes, depriued her both of seeyng and thyn-
king, for she fel her with downe dead to the ground: & when her wep-
ping woman could not by any meanes recouer her, she cried out for her
mother to come helpe: who being come, & hauing assayed all the meanes
she could for her daughters recouery, and seeyng no signe of life in
her, she fel to outragious outcries, saying, O vniuste goddes, why are
you the Authours of such vnnatural and vntimely death? O furious
feende, not God of loue, why doest thou thus diuelishly deale with my
daughter? O ten times cursed be the tyme that euer Cephalus set foot
in this Court. At the name of Cephalus the mayde began to open her
eyes, which before death had dazeled, whiche her mother perceiuyng,
sayde: Behold daughter, thy Cephalus is safely returned, and come
to see thee. Wherewith she start from the bed whereon they had lay-
ed her, and staring wyldly about the chamber, when she coulde not see
him, she sunke downe againe. Now her parentes perceiuing what
possession loue had taken in her, thought it labour lost to endeuour to
alter her determination, but made her faithful promise she should haue
their further aunce & consent to haue her Cephalus to husband at his
returne, wherewith she was at length made strong to endure the an-
noy of his absence. It were tedious to tel the prayers, the processions,
the pylgrimages, the Sacrifices, the vowes she made for his safe re-
turne: let this suffice to declare her rare good will towardes hym, that
hearing of his happye comming towardes the Courte, thee feared
least his sodayne sight would bring her suche excessiue delyght,

that her senses should not be able to suppoꝛt it, & therfoꝛe got her into the highest place of the houle, & beheld him comming a far off, & so by litle & litle was partaker of his presence, and yet at the meeting, she was moꝛe free of her teares, then of her tongue, foꝛ her greeting was onely weeping, woꝛd she could say none.

Cephalus inflamed with this her vnfaigned loue, made al ỳ friends he could to hasten the mariage betweene them. But the old saying is, haste maketh waste, and bargaines made in speede, are commonlye repented at leasure. Foꝛ maried they were, to both their inexplicable ioy, which shoꝛtly after turned to both their vnspeakeable annoy. Foꝛ the increase is final of seede too timely sown, ỳ whelps are euer blind that dogs in hast do get, the fruits ful soone do rot, which gathered are too soone, the mault is neuer sweet, vnlesse the fire be soft, and he that leapeth befoꝛe he looke, may hap to leap into the bꝛook. My meaning is this, that Cephalus his share must needes be soꝛow, who would so rashly and vnaduisedly enter into so intricate an estate as wedlock is. The Philosophers wil vs to eat a bushell of salt with a man, beefoꝛe we enter into strict familiaritie with him: but I think a whole quarter litle enough to eat with her, with whome we enter into such a bonde, that onely death must dissolue. Which rule if Cephalus had obserued, he had pꝛeserued himself from most irkesome inconueniences. But he at al aduentures ventred vpon one, of whom he had no triall, but of a litle trifling loue. I like but litle of those mariages, which are made in respecte of riches, lesse of those in respect of honours, but least of al, of those in respect of hastie, foolish, and fond affection. Foꝛ soone hott, soone cold, nothing violent, is permanent, the cause taken awaye, the effect vanisheth, & when beautie once fadeth (wheꝛof this light loue foꝛ the most part ariseth) goodwil straight faileth. Wel, this hot loue she bare him, was the onely cause of his hastie and heauy bargaine, foꝛ womanlines she had none (her yeares were too young) vertue she had litle (it was not vsed in the court) modestie she had not much (it belongeth not to louers) good gouernment and stayed wit she wanted (it is incident to few women) to be shoꝛt, his choyce was rather grounded vpon her goodlines then her godlines, rather vpon her beautie, then vertue, rather vpon her affection then discretion. But such as hee sowed, he reape, such as he sought he found, such as he bought he had, to wit, a witlesse Wenche to his wife. Therfoꝛe I would wish my friendes, euer to sow that which is sound, to seek that which is sure, to buy that which is pure. I meane, I would haue them in the choyse of

such choyce ware, chiefly to respect good conditions and vertue: that is the onely seede which will yeelde good encrease, that is the onely thing worthy to be sought, that is the only thing which cannot be too dearely bought. And whosoeuer he be, that in any other respect whatsoeuer, entreth into the holy estate of matrimonie, let him looke for no better a penyworth then Cephalus had, which was a lothsome lyfe, and a desolate death. For within a yeare or two after they had ben maried, his fancy was in a manner fully fed, and his disordinate desire of her began to decay, so that he began plainly to see, and rightly to iudge of her nature and disposition, which at first the partiality of his loue, or rather outrage of his lust would not permit him to perceiue. And seeing her retchlesse regardes & light lookes, which she now vsed towardes all men, remembring therewithall how lightly he him selfe wonne her, he began greatly to doubt of her honest dealing towards him: and hauing occasion of a farre iourney, and long absence from her, he wrought this practise to trie her trueth. He told her, his abode from her must of necessitie be fortie weekes: but at the halfe yeares ende, by that time his hayre was wyldly growen, he apparrelled him selfe altogether contrary to his woonted guise, and by reason of his haire so disguised himself, that he was not known of any: which done, his necessary affaires dispatched, he returned into his own country, and came to his owne house in manner of a straunger which trauailed the countrey, where he found his wife in more sober sorte then hee looked for, and receiued such curteous entertainment, as was conuenient for a Guest. Hauing soiourned there a day or two, at conuenient time he attempted her chastitie in this sorte.

If (faire Gentlewoman) no acquaintaunce might iustly craue any credit, or litle merits great meede, I would report vnto you the cause of my repayre, and craue at your handes the cure of my care: but seeing there is no likelyhood that either my wordes shalbe beleeued, or my woe relieued, I thinke better with paine to conceale my sorow, then in vaine to reueale my suit. The gentlewoman somwhat tickled with these tryfling wordes, was rather desirous to haue him manifest the misterie of his meaning, then willing he should desist from his purpose, and therfore gaue him this answer.

I am (Sir) of opinion, that credit may come diuers waies besides acquaintaunce, and I my self haue known much good done to many without desart: and therefore if your wordes be true, and your desire due, doubt not, but you shal be both credited, and cured.

For

For the trueneſſe of my wordes (ſaith hee) I appeale to the heauens for witnes, for the dueneſſe of my deſire, I appeale to your curteſie for iudgement, the wordes I haue to vtter are theſe.

There chaunced not long ſince to trauaile thorowe the Countrie, wherein lyeth my liuing, a knight, named Cephalus: and though the report of the porte and houſe which I maintaine bee not great, yet it is ſuche, that it ſendeth mee many gueſtes in the yeere: it pleaſed this Cephalus to ſoiourne the ſpace of three or foure dayes with me, and in way of talke, to paſſe away the time, hee made relation at large vnto me of his countrie, of his condition & ſtate, of his ſpecial place of abode and dwelling, of his lands & liuing, and ſuch like. I demaunded of him whether he were married, ſaying: All thoſe thinges before rehearſed, were not ſufficient to the attayning of a happie life, without a beautifull, faire, and louing wife. With that he fetcht a deepe ſigh, ſaying: I haue (Sir) I would you knewe, a wife, whoſe beautie reſembleth the brightneſſe of the Sun, whoſe face doth diſgrace all the Ladies in Venice, yea Venus her ſelfe, whoſe loue was ſo exceeding great towards me, that before I was married vnto her, hauing occaſion to goe in Ambaſſage to the Turke, ſhe almoſt dyed at my departure, and neuer was rightly reuiued till my returne. Good God, ſaid I, how can you be ſo long abſent from ſo louing a wife? How can any meate doe you good, which ſhe giueth you not? How can you ſleepe out of her armes? It is not lawfull (ſaith he) for euery man to do as he would, I muſt doe as my buſineſſe bindeth me to doe. Beſides that, euery man is not of lyke minde in like matters. Laſtly, it is one thing to haue been happy, it is another thing to be happy. For your buſineſſe (ſaid I) it ſeemeth not to be great, by the good companie, which I thanke you, you haue kept me this foure dayes: For your mind, I know no man that would willingly be out of the company of ſuch a wife: For your preſent happineſſe, in deede it may be your wife is dead, or that her loue is tranſlated from you to ſome other. No (ſaith he) ſhe liueth, and I thinke loueth me: but what good doth Gold to him that careth not for it? And can you (ſaide I) not care for ſuch a golden Gyrle? Then may I ſay, you haue a wife more fayre then fortunate, and ſhee a huſbande, more fortunate then faithfull. Alas (ſaith hee) with teares in his eyes, it is my great care that I doe ſo little care, but no more hereof I beſeech you. But my blood beeing inflamed with the commendation whiche hee gaue to your beautie, and pytying your caſe to haue ſo careleſſe a huſbande ouer you, I lay very importunately vpon him to impart the whole

matter vnto me, and with much a doe I wrong these words from him, Syr (saith he) I shall desire you to impute my doings not to my fault, but to my fates, & to thinke that whatsoeuer is done yll, it is done against my wyll. It is so, that I remained maried with my wife the terme of two whole yeeres, what time I did not only make of her, but I made a goddesse of her, and rather doltishly doated on her, then duly loued her: nowe whether it were the punishment of the gods for my fonde Idolatrie committed vpon her, or whether they thought her too good for me, or whether the destinies had otherwise decreed it, or whether loue be lost when fancie is once fully fed, or whether my nature be to like nothing long, I know not, but at the two yeeres end I beganne sodainly in my heart to hate her as deadly, as before I loued her deeply: yea her very sight was so lothsome vnto me, ỳ I could not by any meane indure it. And because her friendes are of great countenance, and I had no crime to charge her withal, I durst not seek deuorcement but priuily parted from her, pretending vrgent affayres whiche constrained me thereto. Her eafter I meane to bestow my self in the warres vnder the Emperour, not minding to returne while she liueth. And for my maintenance there, I haue taken order secretly with my friends, to conueigh vnto me perely the reuenues of my land. Thus craning your secrecy herein, I haue reuealed vnto you my careful case. The strangenesse of this tale made me stand awhile in a maze, at length I greatly began to blame his dissolualtie, to conceiue without cause so great disliking, where there was so great cause of good liking. But Gentlewoman, to confesse the truth vnto you, my loue by this time was so great towardes you, that I neuer perswaded him to returne vnto you, meaning my selfe to take that paine, and knowing hym better lost then found, beeing no better vnto you. Shortly after this he departed from me towards the Emperours court, and I tooke my iourney hyther as you see. And this is the tale I had to tell you.

Procris hauing heard this forged tale, with diuers alterations & sundry imaginations with her selfe, somtime fearing it was true, for ỳ hee rightly hit diuers points which had passed betwene her husband & her, somtime thinking it false, for ỳ she had firme cõfidence in her husbands faith & loyaltie towards her, assone casting one likelihood one way, assoone another, another way: at length fully resoluing with her selfe that his wordes were vtterly vntrue, she replyed vnto them in this sort.

Good God, I see there is no wool so course, but it will take some colour, no matter so vnlikely, which with wordes may not bee made

probable,nor nothing so false, which dissembling men will not fayne and forge. Shal it sinke into my head that Cephalus wil forsake me, who dyd forsake all my friendes to take him? Is it likely he wil leaue countrie,kinsfolke,friendes,landes,liuing, and(which is most of all) a most louing wyfe, no cause constrayning hym thereto? But what vse I reasons to refel that which one without eyes may see is but som coyned deuise to cosen mee? No sir knight, you must vse some other practise to effect your purpose,this is too brode to be beleeued,this colour is so course,that euery man may see it, and it is so blacke, that it will take no other colour to cloude it,the threede of your hay is so big, that the Connies see it before they come at it, your hooke is so long, that the bayte cannot hide it,and your deuise is too far fetcht,to hyng your purpose neere to an ende. Gentlewoman (saith Cephalus) I see it is some menes fortune not to bee beleeued when they speake truely, and others to be well thought of when they deale falsly: whiche you haue verified in your husband and me,who doubt of my wordes which are true,and not of his deedes which are false. And this I thought at ỹ first, which made mee doubt to disclose this matter vnto you: for I knew it commonly to be so,that trauellers wordes are not muche trusted,neither great matters soone beleeued. But when the time of your husbands returne is expired,and hee not come,then will you say, that Syr Sulahpec(for so turning his name he tearmed himselfe)told you true. For my part,notwithstanding the great good will I beare you, would not suffer me to conceale this matter from you,that you might prouide for your selfe: yet I am very well content you should giue no credite to my wordes, for I woulde not you shoulde beleeue any thing which might greeue you any way,& I would wish you to thinke wel, tyl you see otherwise: for euery euill bringeth griefe enough with it, when it commeth,though the feare before procure none. Therefore I craue no credite for my wordes,my desire is,that you will beleeue that which you see,which is,that for your sake I haue trauelled with great peryll and paine out of mine owne countrie hyther to your house,that vpon the report of your beautie I was so surprised therewith, that I thought euery houre a yeere,tyll I had seene you, that hauing seene you,I haue resolued with my selfe to lyue and dye in your seruice and sight. Now if in consideration hereof it shal please you to graunt mee such grace,as my good wil deserueth,you shall find me so thankful and grateful for the same,that no future fortune shal force me to forget the present benefit which you shall bestow vpon me: and if it chaunce that

your husband return, you shal be sure alway to inioy me as your faithfull friende, and if hee neuer come againe, you shall haue mee, if you please, for your louing Spouse for euer. Yea mary (saith Procris) from hence came those teares, heereof proceeded your former fetche, this is it which hath separated my husbande from me, which hath sent hym to the warres, which will cause him neuer to return: a fine fetch forsooth, and cunningly contriued. Did that report which blazed my beautie (which God knoweth is none) blemish my name (whiche I woulde you know is good) in such sort, that you conceiued hope to win me to your wicked will? Were you so vaine to allure your self so surely of my vanitie, that onely thereupon you woulde vndertake so great a iourney? no, you are conuersant with no Cressed, you haue no Helen in hand, we women wil now learne to beware of such guileful guests. No, if you were as cunning as Ioue, that you coulde conuert your selfe into the likenesse of mine owne husband, (as Ioue came to Alcmena in the likenesse of her husband Amphetrion) I doubt howe I shoulde receiue you, tyll the prefixed time of my husbandes comming were come: much lesse shall your forged tales or importunities constraine mee to receiue you into that credite, and admit you into that place, whiche is, and shalbe onely proper to my husbande. And this answere I pray you let suffice you, otherwise you may leaue my house when you list. Cephalus liked this geare reasonably wel, and perswaded himselfe, that though he had a wanton wife, yet hee had no wicked wife. But knowing it the fashion of women at first to refuse, and that what angrie face soeuer they set on the matter, yet it doth them good to be courted with offers of curtesie, he ment to proue her once again, and went more effectually to worke, to wit, from craft to coyne, from guiles to giftes, from prayers to presents. For hauing receiued great store of golde and Jewels for certaine land, which he solde there whither he trauelled (the only cause indeed of his trauaile) he presented it all vnto her, saying he had solde all that he had in his owne countrie, minding to make his continuall abode with her, and if she ment so rigorously to reiect his goodwil, he willed her to take þ in token thereof, and for himselfe, he would procure himselfe some desperate death or other, to auoyde that death which her beautie and crueltie a thousande times a day draue him to.

The Gentlewoman hearyng those desperate woordes, and seeyng that riche sight, moued somewhat with pitie, but more with pention, began to yeelde to his desire, and with Danae to hold vp her lap to receiue

ceiue the golden fhewze. O God gold, what canſt thou not do: But O diuel woman, that will do moze for gold then goodwil. O Gentlewomen, what ſhame is it to ſell vilely, that which God hath giuen freely, and to make a gaine of that, which is moze gratefull to women then men, as Tireſias gaue iudgement. Hereof came that odious name of whoze, which in Latine is Meritrix à merendo, of deſeruing or getting: a thing ſo vnnatural, that very beaſtes abhor it: ſo vnreaſonable, as if one ſhould be hyred to do ones ſelfe good: ſo vnhoneſt, that the common ſtewes therof tooke firſt their beginning. But to returne to our ſtozy, Cephalus ſeeing the leawdneſſe of his wife, bee wzayed him ſelfe vnto her, whoe hee was: whereuppon ſhee was ſurpriſed with ſuch ſhame, & he with ſuch ſozow, þ they could not long time ſpeake ech to other: at length ſhe fel downe vpon her knees, humbly crauing his pardon. Cephalus knowing women to be too weak to withſtand the might of money, & thinking that her very nature violently dzewe her to him, whom being her huſbād, though to her vnknown, ſhe loued intirely, he thought beſt for his own quiet, and to auoyd infamy, to put vp this preſumption of euyll in his wife pacíently, & to pardon her offence: & ſo they lyued quietly together a while. But within ſhoꝛt time, ſhe, partly for want of gouerment, and partly thinking her huſbande would reuenge the wzong which ſhe would haue done to him, fel into ſuch a furious ieloſie ouer him, that it wzought her own deſtruction & his deſolation. For this mōſtrous miſchiefe was ſo marueilouſly creept into her heart, that ſhe began to haue a very carefull and curious eye to the conuerſation of her huſband, and with her ſelf ſiniſterly to examine all his wozdes and wozkes towardes her. For if he vſed her very familyarly, ſhe ſuppoſed that he flattered her, and did it but to colour his fallhood towardes her: if hee looked ſolemnely on her, ſhee feared the alteration of his affections, and the alienation of his good will from her, and that he rowed in ſome other ſtreame: if he vſed any company, and frequented any mans houſe, ſhe thought by and by that there dwelt the Saint whom he ſerued: if he liued ſolitarily, and auoided company, ſhe iudged forthwith that he was in loue ſome where: if hee bydde anye of his neighbours to his houſe, why, they were his goddeſſes: if he inuited none, ſhe thought he durſt not, leaſt ſhe ſhuld ſpye ſome pzíuy trickes betweene them: if hee came home merely, he had ſped of his purpoſe: if ſadly, he had receyued ſome repulſe: if he talked pleaſauntly, his Miſtreſſe had ſet him on his merry pins: if he ſayd nothing, ſhe remembzed it was one of the poyerties of loue

to be

to be silent: If he laughed, it was to thinke of his loue: if he sighed, it was because he was not with her: if he kist her, it was to procure appetite against he came to his mistresse: if hee kist her not, hee cared not for her: if he atchieued any valiaunt enterprise at armes, it was done for his mistresse sake: if not, he was become a carped Knight: if he fell out with any, it was some open enemy to his priuy friend: if he were friendes with all men, he durst displease none, least they should detect his doinges to her: if he went curiously in apparel, it was to please his mistres: if negligently, he lyued in absence: if hee ware his hayre long, he mourned because he could not bee admitted: if short, he was receiued into fauour: if he bought her any apparel, or any other pretty trifling trickes, it was to please her, and a bable for the foole to play with: if hee bought her nothing, he had enough to doe to maintaine other in brauery: if he entertayned any seruaunt, he was of his mistres preferment: if hee put away any, he had some way offended her: if he commended any man, he was out of question his baude: if hee played anye woman, shee was no doubt his whore: and so of al other his thoughtes, wordes, and deedes, she made this suspitious suppose, and ielous interpretation. And as the Spider out of most sweete flowers sucketh poyson: so she, out of his most louing and freendly deedes towards her, picked occasions of quarel, and conceiued causes of hate. And so long she continued in these careful coniectures, that not only her body was brought low, by reason that her appetite to meat fayled her, but also she was so disquieted in minde, þ she was in a maner beesides her selfe: wherupon in great pensiuenesse of heart, she fel to preaching to her self in this sort.

Ah fond foole, wilt thou thus wilfully worke thine owne wracke & ruine: if thy husband commit treason against thee, wilt thou commit murder vpon thy selfe: if he consume him self away with whores, wilt thou then consume away thy selfe with cares? wilt thou encrease his mischiefe with thine owne miseries? if he be so wickedly bent, it is not my care can cure him: for that which is bred in the bone, will not out of the flesh. If he be disposed to deale falsly with me, it is not my wary watching which wil ward him from it: for loue deceiued Argus with his two hundred eyes. If hee should be forbidden to leaue it, hee wyll vse it the more: for our nature is to runne vpon that which is forbydden vs: vices the more prohibited, the more prouoked, and a wylde Colt the harder he is rayned, the better he is. If I should take him tardy in it, it woulde but encrease his incontinent impudency: for be-

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ing once knowen to haue trãsgressed the lawfull limittes of loue and honestie, hee would euer after be careles of his good name, which he knewe he could neuer recouer againe. And why should I seeke to take him in it: should I seeke to know that, which I ought to seeke not so much as to think on? was euer wight so bewitched to run headlonge vpon her own ruine? So long as I know it not, it hurteth me not, but if I once certainly knew it, God knoweth how sodainly it would abridge my dayes. And yet why should I take it so grieuously? am I the first that haue beene so serued? Hath not Iuno her selfe sustained the like iniury? But I reason with my selfe as if my husband were manifestlye conuicted of this cryme, who perchaunce, good Gentleman, be as innocent in thought, as I wrongfully think him to be nocent in deede: for to consider aduisedly of the matter, there is not so much as any lykelihood to leade me to any such lewde opinion of him, he vseth me honestly, he maintaineth me honourably, hee loueth mee better then my lewde dealing toward him hath deserued. No, it is mine owne vnwoorthinesse that maketh me thinke I am not woorthy the proper possession of so proper a Gentleman: it is myne owne lustfull desire that maketh me afrayd to loose any thing: it is mine own weakenesse, that maketh me so suspitious of wrong: it is myne owne incontinency, which maketh me iudge him by my selfe. Well, the price of my preiudiciall doodinges towardes him is almost payde, and if payne bee a punishment, then haue I endured a most paineful punishment: but let this deare bought wit do me some good, let me nowe at length learne to be wise, and not to thinke of euils before they come, not to feare them before I haue cause, not to doubt of them, in whom is no doubling, nor to mistrust them, in whom is no treason, and faithfully to loue him, that vnfaignedly loueth me. After this she indeuored to do such fond toyes foorth of her head, and for a while shee liued louingly & quietly with her husband, but sodainly, by reason of one look which he cast vpon one of his neighbours, she fel into her old vaine of vanity again. And as second falling into sickness is euer most daungerous, so now her folly was grown to such fury, & her disease so incurable, y she could not conceale it any longer, but flatly told her husband to his teeth, y she thought he did misuse her. Cephalus knowing his own innocency, & seeing her imbecillitie, gently prayed her not to conceaue any such euil opinion of him, saying: If neither regard of god, neither respect of men, neither reuerence of the reuerent state of marriage,

could feare me from such filthinesse, yet assure your selfe, the loyall loue I beare you, would let me from such lasciuiousnesse. For beleeue me, your person pleaseth me so wel, that I thinke my selfe sweetely satisfied therwith. Yea if Venus her selfe should chaunce vnto my choyce, I am perswaded I should not prefer her before you. For as her beautie would intisingly draw me vnto her, so my duetie would be necessarily driue me to you. Therefore (good wife) trouble not your self with such toyes, which wil but breed your owne vnrest, & my disquiet, your torment, and my trouble, yea and in time perchaunce both our vntimely deaths. Let Deinyra be a president for you, who suspecting her husband Hercules of spouse breach, sent him a shirt died with the blood of the Centaure Nessus, who told her that shirt had vertue to reuiue loue almost mortified: but Hercules had no sooner put it on, but it stuck fast to his flesh, and fryed him to death, as if it had beene a fury of hell. Which when she knew, with her own hands she wrought her own destruction. See the vnworthy end which that monster Ielousie brought this worthy couple to, and forefee (sweete wyfe) that it bring not her to the like bane. These wordes could worke no effecte with her, but rather encreased her suspition, perswading her selfe that as in fayre painted pots poyson is oft put, and in goodly sumptuous sepulchres rotten bones are ryfe, euen so fairest wordes are euer fullest of falshood. Yea the more curteous he shewed him selfe, the more culpable she thought him to be. Which Cephalus seeing, because he would take away al causes of suspition, abandoned al good company, and spent his time solitarily, hunting in the woods, and seeking the spoyle of spoyling sauage beasts. But this helhounde Ielousie did so haunt & hunt her, þ she could in no place be in rest, but made her plod from her pallace to the woodes, to watch whether hee there hunted a chaste chase, or noe. And one day as she dogged him where hee was layd down to rest amongst the greene leaues, shee heard him vtter these wordes, Come gentle Ayre, and refresh my wearyed spirites: with such lyke wordes of dallyaunce, which he (being hot) spake to the Gale of Winde which pleasauntly blewe vpon him. But shee thought hee had spoken to some woman with him, whereupon shee furiously fell to the ground, teating her haire, and scratching her face: and though her griefe would not giue her leaue to speake, yet to her selfe she thought this: and can the Traytour thus treacherously deale with me? Had the sorowe which I sustained onely for his absence be-

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fore I was maried to him, or any way owed him any thing, almost cost me my life: and nowe shall his presence procure my death? Did I powre out penitue prayers for his safe returne from the Turkes: and doth his returne, returne my good will with such despight? O would to God the Turkes had torne him in peeces, that hee had neuer come home to martyr me in this manet. But wolues neuer pray vpon Wolues, his fraud was nothing inferiour to their falshood, and therefore it had been in vaine for them to haue baulked before a Creeple: but me, being but a simple sheepe, see how soone this subtill Fox could deceiue. Is this the fruite of my feruent loue? Is this the felicitie I expected in mariage? had I knowen this, I would neuer haue knowē what the subtill sex of man had meant: I would rather, as they say, haue led Apes in Hell after my death, then haue felt all the tormentes of hell in my life. But had I wist, is euer had at the worst: they that cast not of cares before they come, cannot cast them off when they doe come. It is too late to cast Anchor when the ship is shaken to peeces against the Rockes: it booteth not to sende for a Phisition, when the sicke partie is alreadie departed. Well, I will yet goe see the cursed cause of my carefull calamitie, that I may mittigate some part of my martyrdome, by scratching her incontinent eyes out of her whooiishe head: and thereupon rouled her selfe out of the shrub wherein she was shrouded. Cephalus hearing somewhat rush in the bush, thought it had beene some wilde beast, and tooke his dart and stroke the tame foole to the heart. But comming to the place, and seeing what hee had done, hee fell downe in a sowne vpon her: but with her striuing vnder him with the pangs of death, hee was reduced to life, and said: Alas my Procris, by my selfe is slaine. Which shee (not yet dead) hearing, sayde, Alas poor Aire hath brought me to this ende. With that he vnderstood howe the matter went, and saide, Alas (sweete wife) I vsed these wordes to the winde. Why then (saith she) not you, but that winde gaue me this wounde. And so toyning her lips to his, shee peelded vp her breath into his mouth, and dyed: And he, with care consumed, tarried not long behinde her, to bewaile eyther his owne deede, or her death.

Nowe Gentlewomen, let the casuall end of this Gentlewoman bee a *caueat* to keepe you from suche warye watching of your husbandes, it is but a meane to make them fall to folly the rather, as the thoughtfull care of ꝓ rich man causeth the theefe the sooner to seek the spoyle of him. But if you will know the chiefest way to keep your hus-

bandes continent, is to keepe your selues continent: for when they shal see you, which are the weaker vessels, strong in vertue & chastitie, they willbe ashamed to be found faint in faith and loyaltie: when they shall see you constant in good will towardes them, they wil feare to be found fickle in faith towards you: when they shall see you loue them faithfully, you shalbe sure to haue them loue you feruently. But if you shall once shake off the sheete of shame, and giue your selues ouer to choyse of change: then assuredly make account, your husbands will eschewe your companies, loath your lips, and abandon your beds, and frequent the familiaritie of they care not who, if not of you.

Minos and Pasiphæ.

Minos *king of* Creete, *regarding the beautie of* Pasiphæ, *awaiting Gentlewoman in his court, falleth into loue with her, and maketh her his Queene, whom* Verecundus, *a young Gentleman also of the Courte, hauing solicited to lewdnesse, for feare of the kinges displeasure, escapeth away by flight.* Minos *entreth into such rage of ielousie ouer his wife, that in his absence he setteth spies ouer her, to bewray her doings.* Pasiphæ *becomming vnnaturally amarous of a Bull, by meanes of the Carpenter* Dedalus *bringeth foorth a monstrous childe, in part resembling the Syre, and in part the mother.*

OF all the ordinarie accidents incident to the life of man, there is none of more moment to our prosperitie, or miserie, then mariage: which estate if wee aduisedly enter into, it maketh vs in happinesse equall to Aungelles: but if wee rashly run into it, it plungeth vs in the paynes of the furies of Hell. And amongst all the inconueniences, which are to be foreseene in this bargaine, there is none more dangerous, then inequalitie of estates betweene the parties: For, what agreement of affections can there bee, when the one shall bee of a meane minde, the other hautie: the one lowly, the other loftie: how can there be one heart in two bodies, when the one wisheth one thing, the other willeth another: When the one is disposed one way, the other enclined another way, according to the secrete instinct of their proper and peculiar natures: For the nature of nothing may be altered: that which nature hath giuen, cannot be taken away: and

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that which is bread in the bone, will not out of the fleshe. So that for one of meane parentage, to be maried to one of princely race, I thinke it as good a match, as betweene Lions and Lambes, and as well they will agree together as Dogs and Cattes, and as the saying is, the Mastiue neuer loueth the Greihounde. Besides, vnequal Oxen draw not well together in one yoke: Cockes vnequally matcht, make no good battaile in the pit: meates of contrary qualities, digest not well in the stomacke: and parties of contrary callings, agree not wel together in the bond of blessed matrimonie: as the history I will tell you, shall shewe.

In the Countrie of Creete, raigned one Minos, a King and Monarch of great myght, to whom the blinde goddesse Fortune assigned a wife, of farre more meanenesse, then was meete for the maiestie of his mightinesse. For there chaunced to be in his Court, attendant vpon a Noble woman, a proper peece, named Pasiphæ, who by byrth was but the daughter of a knight, but by beautie seemed to bee a heauenly wight. On her cheekes the Lilly and the Rose did striue for interchange of hewe, her haire comelie curld, glistered like gold: her pearcing eyes, twinckled like Starres: her Alabaster teeth, stoode as a ranke of precious pearles: her ruddy lips, were soft and sweete: her handes, fine and white: yea all her partes so perfectly proportioned, that Nature sought to winne great commendation in caruing so cunningly so curious a Carkas. But as a rustie Rapier is no trustie Rampier to defend a man, though the Scabbard be of fine Veluet: so a woman with foule conditions, is courtly to be accounted of, though her face bee fayre, and bodie beautifull. But destinies so haue, that this Kyng by chaunce cast a glaunce vppon this gorgeous goddesse, and at the first viewe was so vanquished by vanitie, that hee thought his lyfe no longer pleasant vnto him, then hee was in her sight: and fayled not dayly familiarly to frequent the mistres companie, for the maides sake. And hauing attempted her chastitie, by shewing her his great good will, by bestowing on her gifftes, by large promises of preferment, and many other meanes, and neuertheless fayling of his purpose, in pensiue perplexitie, fell to parle with himselfe, to this purpose.

I euer heeretofore thought a Princes life to be voyde of strife, and that they had alwayes passed their time in pleasure without paine: but nowe I see wee are subiect to sorrowe, so soone as the meanest subiect we haue. Likewise before this I was of opinion, that number

of friendes, abounding in wealth, abyding in health, & such like things which partaine to the body, were sufficient to attaine to a happie life in this life: but now I see, it is the minde which maketh myrth, and tyreth griefe, yea the contented minde is the onely riches, the onely quietnesse, the onely happinesse. Good God, how vnsauery seeme those sweete meates vnto mee, wherein I was wont to delight: howe vnpleasant are the sportes, wherein I was wont to take pleasure: howe combersome is the company, which was wont to content mee: no game gladdes me, no dauncing delights me, no iusting ioyes me, no playes please me, no tryumphes, no shewes, no hauking, no hunting, no, nothing vnder the Sun doth solace me. And would I knowe the cause: why, I haue not a contented minde: the perfect partes of Pasiphæ do so diuersly distract my minde, that only her sight is sweet, only her company is comfortable, onely her presence is pleasant vnto mee. And would I knowe the cause: why, in her the Fates haue fixed my felicitie, in her the heauens haue heaped my happinesse, with her must I liue, and without her must I die. Why, I haue pursued her goodwill with prayers and with presents, with loue and with liberty, with giftes and with good will, and yet am neuer the nerre. And would I knowe the cause? why, I sought not her good will in the way of mariage. Onely mariage is the meane, onely wedlocke must locke, and linke vs together. And shall I so much debase the height of my estate, as to match in mariage with so meane a mate: As though many princes haue not as meanely matched themselues, as though the gods themselues haue not maried with earthly creatures. And for my Pasiphæ, though she be inferiour to me in parentage, yet in personage shee is good enough for God himselfe. And for her dowry and wealth, what needs I weigh it, who haue the most part of ye world vnder my dominion: No, there shall no regard of honour, or respect of riches detaine me from that which doth onely containe the contentment of my minde: and in this minde ment to attempt her in the way of mariage. But running from Charibdis, he rusht vpon Scilla: fleeing from one rocke, he fell vpon another: thinking to quenche the coales of his desire, hee fell into hot flames of burning fire, as hereafter you shall heare.

Nowe so soone as hee had opportunitie offered him, hee made Pasiphæ partaker of his purpose, in these tearmes. Seeing the onely touchstone to trie true and loyall loue from lothsome lust, is mariage, I meane,

I meane, if you be content to conſent thereto, to ſeale the ſincere affection I beare you, with the ſacred teſtimonies and holy rites of matrimony. And as I haue preferred your loue before all worldly reſpects: ſo I truſt you wil returne my loue with ſuch loyaltie, that I ſhal haue cauſe to count my ſelfe as wel matcht, as if I had marryed with the greateſt Princeſſe in the world. Paſiphæ hearing theſe wordes, was ſo raviſhed with ioy, that ſhe could not on the ſodayne make the king an anſwere: but hauing chaunged colour twiſe or thrife, from redde to white, and from white to red, in token of a mind moued with hope, aſſayled with feare, and paſſioned with pleaſure, at length ſhe ſayd vnto him. As (moſt worthy Prince) I euer thought my ſelfe farre vnworthy of any ſuch honour: ſo if it pleaſe your highnes plainly to heare the trueth, I euer thought my ſelf far too worthy, to yeelde to your deſire in the way of wickednes, which was the cauſe I made ſo courſe account of your curteſie hertofore. But ſeeing it hath pleaſed you to lodg your loue thus low, and to think me worthy the honour of wedlock with ſo worthy a wight: aſſure your ſelfe, your maieſtie ſhall finde me in loue ſo loyal, and in obedience ſo dutiful towards you, that in ỹ one I wil ſupply the part of a louing wife, and in the other ſatiſfie the dutie of a diligent handmaide. Neither would I you ſhould thinke, that it is the name of a Queene, or eſtate of a Prince that winneth me thus willingly to your will, for I know that name to be vaine, and that eſtate full of paine: but it is your exceeding loue towardes me (O noble Prince) that lyketh my lyking with yours, it is your incomparable curteſie, which forceth me to yeelde the forte of my faith and virginitie into your handes. For as the Sunne, the higher it doth aſcende in the firmament, the more heate it doth extend to the earth: ſo vertue & curteſie, in the more high and princely perſon it is placed, the more force it hath to winne the wylles, and bynd the heartes of the people to imbrace it. And as my loue is grounded vpon your vertue, ſo I truſt ſo to behaue my ſelfe, that hereafter you ſhall haue as great lyking to my conditions and vertue, as nowe you haue loue to my colour and beautie: that when yeares ſhal take away the pleaſure of the one, you maie take delight and ſolace in the other. The king was ſo deepely delighted with this duetifull diſcourſe, that he had not a woorde to replye, but ſatiſfying him ſelfe for the tyme with a fewe ſweete kyſſes, preſently gaue commaundement to his Officers, to make preparation for the ſumptuous celebrating of his marriage: whiche ſhortely after was conſummated with ſuch roialtie, as was requiſite

quiſite in a matter of ſuch maieſtie. So this maried couple conſumed two or three yeares in the higheſt degree of happynesſe. But the sunn being at the hyghest, declyneth, and the Sea being at full tide, ebbeth, calme continueth not long without a storme, neither is happines had long without heauines, as by this couple may be seene. For when the kings fancy had been once fully fed, the vehemency of his desire beeganne to vanish away, and he began to loue his new married wife rather with reason then with rage: by reason whereof, with indifferency of iudgement, he could now note her naughty nature, which at firste parciality of loue would not permit him to perceiue. For what Gentleman so euer she saw in the court, indued with a vertuous diſpoſition and noble minde, she would with the king hynder his preferment by all meanes possible, still aduaunceing the vylest to type of dignitie. If any Gentlewoman were famous for her honestie and chastitie, by some sluttish sleights or other, she sought to slaunder them. So that those in whom the king did onely delight, she endeuored with all dilygence to molest and spyght. Which the king perceiuing, and considering how from lowe estate, hee had brought her to heyght of honour, thought he myght more boldly reforme her faults, and beganne (with feueritie sufficient, and in deede more then meete betweene man and wyfe) to admonish her of her malitious diſpoſition, towardes those which were of vertuous inclynation: and made no curiositie (though without curtesie) to tell her, that she, being ignoble her self, could not lyke of those which were noble. But toomuch familiaritie had bred so much contempt in her, that she began impatiently to pout, to loure, to snuffe, to chafe, to thynke her selfe much iniuried by those woordes, and sayde plainely she would lyke of whom she lyst, shewing her rude brynging vp, her want of wit and gouerment, her currish nature, her curst condytions, and how vnfitte shee was for the place shee was in. Well, the king was fayne to make a vertue of necessitie, and to take patiently that which he could not take away easily. For she still perseuered in her peruersnes, and hated those chiefly, whom her husband loued especially. And amongst al other, there was one proper younge Gentleman, named Verecundus, attendaunt vpon the kyng, and in great fauour and credit with him, whom when she could by no meanes bryng into displeasure or dislyking, shee went about to intrappe by this trayne of treason. She began to cast glaunces of good wil towardes him, and by allurying lookes to thrall him in the threed of her beautie. The young Gentleman beeing made of fine mettall,

and

and therefore very apt to receyue the impression of loue, in shorte tyme was so framed to her fancy, that he perceiued forth to her braue, & requited her faigned lookes with vnfaigned loue. And as a pleasaunt playe soone entiseth a simple shepherde to beehoue hym of his heautie such a booty, that in his opinion, no young man in the world but would hazard hanging to haue it. And hereupon fell to debating the matter with himself in this sort.

It is a common opinion amongst men, that he which is once chayned in the linkes of loue, is so entrich with all kynde of libertie, & freedome, but I for my liberty be to liue as one liff. I cannot but thinke myselfe to liue in most large & precious liberty, for that I dull not, ne desire to leade any other life, then that which I do: which is in the secrete seruice and continuall contemplation of my Princesse Pasiphæ. Yea I thinke euery houre sweet and sheerly pleasure, which in my passion proceeding of her beauty, thoughte bitter. And I thinke myselfe more then happy, that she vouchsafe thinke me worthy to suffer any martyrdome for her sweete sake. And if I might bring any deepe in doing her seruice, I should thinke it the onely beginning of ioy, the way to life, & the very and perfect path, wherein to passe to the pleasures of Paradise. Oh that fortune would minister some occasion, wherby I might manifest vnto her the magnificall good will I beare her. And if without preiudice to her person it might be done, would to god she were drowned in some such breach of danger, that nothing but my hazarding of my life could preserue her from perishing: then should she see the seruice which I haue sworne to doe her, then should she see the duety which I haue vowed to owe her, then should she plainly perceiue, that neyther the pleasures of the world, neyther the solace of friends, neyther the sweetnesse of life, neither the sowrenesse of death, should withdraw me from shedding the deerest drop of blood in me, to doe her good. And then would she say (if any curtesy be rooted in her) that my loue is most loyal, and my friendship most faithfull, then would she pay (if any gratefulnes be grafted in her) my danger and peril, with the pryse of her person. But alas, how can she pay me with that which is not in her owne power? There is an other only who hath interest therin, she hath already payd her person as a price of a prince, and his whole kingdome to boot. I plough the barraine rockes, and set my share into the froze of the Sea: I till with coyle such a kind of soyle, whereof another husbandman must reap the come. But admit she were disposed to encroch somewhat vpon her husbandes right, and for a common com-

trouble should let the field lye open, which he for his priuate pleasure, contrary to the lawes of nature, would haue inclosed: yet is it likely she will looke to lowe, as let so meane a man as my selfe enter common, or grow in so great acquaintance with her: No, fortune denieth me any such fauour, my good will as yet hath deserued no such guerdon, my desire is far aboue my deserts, my ambition aboue my condition. Why, my byrth is better then hers, why should she then neglect me? But her calling is better then mine, why should she then respect me? My desire proceedeth of loue, why should she not then accept it? But alas, it is contrary to law, why should she therefore reiect it? I am of noble blood, why should she refuse me? But she hath a noble prince to her husband, why should she misuse him? Yea if I my selfe were not a villaine, altogether deuoyd of vertue, I would not suffer it so much as enter into my thought to abuse him, who hath at all times vsed me honorably, who hath sought my preferment without meanes possible, who from my childhood hath brought me vp like a louing Lord and Maister. Shal I requite his liberality towards me with such disloyalty? shall I deceyue the opinion which he hath conceiued of me, with such detestable bilany? shal I extinguish the zeale which he beareth in me, with such treason? shal I defile my faith towardes him, by seeking to defile his bedde? But (alas) loue is aboue Lord or lawes, aboue Prince or priuiledge, aboue friendship or faith. Where loue leadeth, no maister is made accounte of, no king cared for, no friend fauored of, no duety respected, no honestie regarded, but all things done according to the passion which preuaileth ouer vs. And seeing it is not in our power to preuent that passion, for it is either perfourmed of our owne nature, or deuised from the heauens, there is no reason I should require any priuate or preuiler fortune to my selfe, and seeke to be dispensed withal from that which is common to all: and so much the rather I am induced to yeeld to the instinct of loue, and pursue my purpose, for that I perceiue by the wanton lookes of the Queene, that she is determined to entertaine some secret friend, beside the king her husband: and I flatter not my selfe, her very countenance toward me, importes some likelihood of loue she beareth me: therefore I thinke it wisedom to strike while the iron is hot, & if it be possible, to ease my hart of the griefe, which her beauty hath bred me. And if she be disposed to arme her husband with horned harnes, as good I be the instrument ther of, as some other of meaner calling and countenance. After this he sought all meanes possible to insinuate himselfe into her familiarity, & courted her continually with dutifull seruice,

nice, and secret signes of sincere affection: he so bribed her mayde with benefites, and corrupted them with coine, that they made him a god vnto their mistres: she could not looke out at her chamber windows, but that she saw him walk solitarily vnderneath, casting vp countenances which seemed to conteine humble prayers for pitie and compassion, & throwing vp such sighes as might plainly signifie the sorrowe of his thoughtes. If she chaunced to walke abrode, he would meete her like a Ghoste, in such ghostly maner, with such a pale countenance, & pyned carkas, that it would haue moued the stony rockes to ruth. But the Queene seeing him so fast fettered in folly, had that she desired, and now she left her louing lookes towardes him, and the more painfully she perceiued him tormented, the more disdainfully she lookt vpō him, and would not by any signes, which he did shew of his affection, seeme to know it, to the intent he should by writing make manifest his meaning vnto her. The young Gentleman, seeyng the hope, which at the first he conceiued of her good will, altogether without happe, and in a maner dispayring of his purpose, he cold take no longer dayes with his desire, but that he must know a finall resolution one way or other. And being driuen to rare desperatnesse, he feared not to commyt his life to a celeale peece of paper, and bewayed his misery to his Mistres in this maner. Because (most Soueraigne Lady) my dutye and seruice heretofore hath been nothing acceptable vnto you, I haue deuised a new way to worke your contentation, which is, by writing to do you to wit, that since it likely you not to giue me life, I meane to bestowe vpon my selfe a desperate death, the onely thing I thynke which may procure you pleasure: and so long as it may delight you, I wey not how much it displease me: Yea, loue hath dealt so extreamely with me, that though I would my selfe, I cannot keep my corps from confusion. For as the fretting Fistula past all cure, runneth in the flesh from place to place, and maketh the sound flesh as rotten as the rest: so the deadly poyson of loue first entred in at my eyes, and after spread into euery part of me, hath now dāgerously infected my whole body vnto death. But yet my death wil be nothing so grieuous vnto me, as to thinke what a blemish it will be to the brightnes of your beautie, when your tyranny shall be taken to be the cause thereof, yea and when you shall haue nō cloude at all to colour your cruelty. For if you alleage for your selfe, that you durst not make so deepe a wounde in your honour, as to commit your body to any, but to him who by mariage hath merited it: why a louely looke only would haue satisfied me, yea

one glympce of good will goyng from your eyes, will more contente me, then all the actual pleasure in the worlde, receiued of any other woman in the worlde. But seeing I came both will, and you doe wish my destruction, I am contente to obey the decree of the one, and satisfie the desire of the other: beseeching you to take these witnesse wordes for a final fayntyng farewel, wishing you continuance of beautie, with increase of bountie.

Neither yours, neither his owne. Verecundus.

This letter he sprinckled with teares, he gaue to one of her maydes of honour to giue her. But true the Prouerbe is, that sithe lyed vp in durty pooles, will take of miudrone descended of meane race, cannot be endued with vertue fit for princely place: see a Begger on horsbacke, and he will neuer alight: extol one of base stocke to degree of dignitie, and who is so haughty? Who is so proud? For this crafty coy Queen, hauing read his letter, though she were right glad therof, for that thereby she meant to purchase his vtter discredit with the king: yet she seemed to be in a great chafe, calling him traytour, that durst iniurie her eyes with such lewde letters, with diuers other imputations of reprache: and went presently to the king, and shewed him this letter, who in a great rage sent his Garde to apprehend him: but he, hauing intelligence therof, was fayne to flee the Countrey. See the force of fraude, and the ende of lawlesse loue, but marke moreouer the Rewarde of her treacherie and tyranny. Her husband euer after this, was so iealous ouer her, that he would neuer suffer her to bee out of his sight, any doting somewhat of her beautie, but doubting more of her honestie. he neuer rode forth any iourney, but that he set wary watch & ward ouer her at home: yea this furious feende of hel did so torment him, that he could take no rest day nor night, but his fancy still ran either vpon the Gentleman that would haue lent him that iourne, either vpon some other that should be like to serue him in like sort. So that the pleasure whilst he her proper person procured him, was drowned with the doubt, least she would not remaine proper vnto him, and that she would be as common in possession, as she was proper in personage. Alas (saith he) now my ioy is at an ende, the cloudes of care haue quite couered my sunne and light of solace and delight: yea the greater pleasure I take in practising with my Pasiphæ, the greater feare I haue that others deceiptiue desire to participate with the pleasures: and the more free she is in such friendship towardes me, the more francke I doubt she will bee towardes other. Ah would to GOD I had neuer

been

been married, rather then to be thus martyred: or els woulde I had matche with some suche, whose princely nature woulde haue participated only with Princes, & whose royall blood and birth might haue feared the baser sort to presume to practise her to their purposes. But my chaunce was to chose one, who (as the saying is) like, like best of their likes, is like to like better of any other then of my selfe, for that in nature and condition there is such difference betweene vs. But repentance now commeth too late, this only resteth to be foreseene, that vnto the great griefe which mine own conceit procureth me, her abuse adde not infamy and dishonour: And if the heauens haue assigned mee such beauty face, as due to my doating desire, yet this at least let mee take heede, that with the losse of her owne honour, she procure not the losse of my life. And hereupon appointed certayne of his assured frendes, to haue the custody and keeping of the Queene: who seeing her selfe thus disloyally without cause abridged of her liberty, began to curse the time that euer she came to be Queene, wishing she had continued in meaner calling with fruition of liberty, rather then to sit in chayre of dignity, with suspition of dishonesty. What pleasure saith she, doth my princely state procure me, which must liue as a prisoner? Who will honor me for Queene, which am suspected for a queane and harlot? How shal I dare to shew my face in the Court, when the king doubteth of my dealing towardes him? My lookes haue not beene so light, my curtesie hath not ben so common, my glaunces haue not bin so garishe, whereby he shoulde enter into this sinister suspition of me. But loue (they say) is light of beliefe, and iealousie is grounded vpon loue. Auaunt fonde foolish loue, God send my husbande rather to hate me, then to beare me any such loue, which bereaueth hym of rest, and me of renowme, which breaketh the bonde of faythfull friendshyppe and intire amitie betweene vs, which causeth him to doubt me, and me to dread him, which maketh both our liues so lothesome, that I wishe death to dispatch either the one of vs or the other. But this frowarde fate, I must ascribe onely to mine owne fault and fraude towardes Verecundus, who hath nowe iust cause to triumph that I my selfe am falle into the pit I digged for him. Wel, I must retire to patience perforce, and hang in hope of some good hap to redresse my woe and misery.

But you shal vnderstand (Gentlewomen) this was not all her punishment, nay this was but a trifle in respect of that which after followed, a matter in haynousnesse, so horrible, in deede so detestable, and in

lust so lothsome, that it is no lesse straunge to be tolde, then harde to be beleeued: So that I thinke my woordes will rather carye wonder then credite with you. For, whether it were Gods plague for the husbandes iealousie, or for her iolytye, pryde, and subtiletye, I knowe not: but thus it pleased him to suffer the Deuill to deale with her. Being by her husbandes commaundement in his absence kepte from company, her chiefe solace was to walke in a pleasaunt Groue ioyned to her Palace, where vsed to feede a heard of beastes, amongst which was a goodly white Bull: I dare not say she fell in loue with the Bul, least I should driue you rather to laughing at my storye, then listning to it: but surely so it was. Yea she was not onelye in loue with the beast, and went euery morning, and with her owne handes brake downe Boughes for him to brouse vppon: but which was more, shee was iealous ouer him: for what Cowe in all the Heard she sawe he lyked best, she caused to be had from the Heard and kylled, as she pretended, for Sacrifice, but in deede for satisfying her iealous minde: And as the beast was opening, shee would take the inwardes in her hande, saying, Now goe thy way and please my loue if thou canst. And taking delight a while in this daliaunce, at length her lust grewe to suche outrage, that she felt in her selfe an impossibility to continue her cursed lyfe, without the carnall company of the Bull. And notwithstanding shee assayed the assistaunce of Reason, the pollicie of Perswasions, the helpe of Hearbes, and the meane of Medicines, to mortifie her beastly desire to the Beast: yet nothing would preuayle, yea being often in mynde to make her selfe awaye, her heart would not suffer her handes to do it: not that death feared her, but that desire forced her first to fulfill her filthye lust: and at length by the helpe of Dedalus, a cunning Carpenter, she was so cunningly conuayed into a Cowe of Wood, that shee had her beastly desire. But Gentlewomen, because you shall not enter into cholericke conceites agaynst me, for publishing in this presence, a hystorye which seemeth so much to sounde to the shame of your sexe, I meane not to iustyfie the trueth of it, but rather will proue it false by the opinion of one Seruius, who writeth, that Pasiphæ in deede played falle with one Taurus (which signifieth a Bul) Secretary to her husbande, in the house of Dedalus, and after being deliuered, had two Sonnes, the one lyke Minos, the other like Taurus, and thereupon the Poets faigned the fable aforesayd: but whether, beyng a woman, she vsed the carnal company of a beast, or whether lyke a lewd wyfe, she

gaue her husband the badge of a beast, her offence was such, that I can not (though gladly I would) excuse it. Yet must I needes say, that in my fancy her husband deserued some blame: For no doubt his suspition without cause, caused her in suche sorte to transgresse marriage lawes. For seeyng her honestye doubted of, & her good name as good as lost, she thought as good to be nought for somewhat, as to bee thought nought for nothing. And surely the experience is too common, that suspition and slaunder maketh many to be that whiche they neuer meant to be. But some are of this foolishe opinion, that it is simple and sottish folly for a woman to deale truely with him, whiche dealeth ielously and cruelly with her: some agayne lewdely thinke, yf a woman cannot conceiue by her husband, that she may lawfullye enter into conuersation with some other: some wickedly weene, that if the husband be not able to satisfie the insatiable desire of his wife, that to auoyde concupiscence, she may communicate with some other: but surely (Gentle women) I am setled in this opinio, that no suspition or ielousie ought to cause a woman to transgresse the boundes of honestye: that chastity is the only Jewel which women ought to be charye of: that women hauing lost their chastity, are lyke broken glasses whiche are good for nothing: that they make shypwracke of al, if the cables of constancy be once cracke, and the ankours of honestye slipe: that it is better for them to be fooles then false, to be simple then subtyl, to bee doues then deuils, to be abused then abuse: that it is better for them to be barren then beastly, to be without fruit then fauhy children then chastitie: þ concupiscence is onely to desire other beside their husbands, that they which burne in suche desire, shall burne in hel fire, that no adultresse shal inherite the kingdome of heauen: that al women ought to be like the matronesse of Rome, whiche knewe the sauour of no mans breath, but of her husbandes, like the wife of Foluius Torquatus, who died with longing, rather then she would eye sooth of her chamber in her Husbandes absence to see a wyde Aegyptian with one eye in his forehead, whom she longed to see: that women ought to spin with Penelope, to spyl with Gamma, to kyl with Lucrece, to be slaundred with Susanna, with Sauoy, and with others, to indure any torment, rather then to lose one lot of their chastity and honestye.

Pigmalion

Pigmalions friende, and his Image.

Of Pigmalion, *a Gentleman of Piemount, continuing the space of certayne yeeres in honest affection, and vertuous loue with* Penthea, *wife to* Luciano, *a noble Gentleman of the same countrey, is at length by her reiected, in respect of a base stranger.* Pigmalion, *abandoning the company of al women, and giuing himselfe to the arte of Carving, burneth in loue with an Image, which himselfe had fashioned: whome, at his earnest suite,* Venus *transformeth into a fayre Mayde, and he taketh her to wife.*

TO make the reckoning without the host, is the way soone to be ouershot in the shot: to resolue certenly vpon incertentie, is the way neuer to be in any certentie: to looke for constancie, of those that like of inconstancie, or to determine of those thinges which are not in our powers to performe, is nothing els but to be deceiued of our expectation, and to be driuen to alter our determination: as the history which you shal heare, shal yeeld example of both the one and the other.

In the countrey of Piemount, had his being one Pigmalion, a Gentleman descended of noble birth, indued with perfection of person, and perfectly pourtrayed forth with the vnramentes of learning, so that it was doubtful whether he were more indebted to fortune for his birth, to nature for his beautie, or to his parents for his learning. But as beautie, byrth, riches, and the rest, must needes geue place to learning, so no doubt but his parents deserued the preheminence of praise: For the other are but dim starres, where learning geueth light. And as when the Sunne shineth, the light of the starres are not seene: so where learning appeareth, al other giftes are nothing to bee accounted of. Besides that, besides his learning, he was indued with a great dexterity in al thinges, in so muche as nothing came amisse vnto him, which was meete for a Gentleman: in feates of armes no man more courageous, in exercises of the body none more active, in game or play none more politike, amongst the auncient who more graue: amongst the youthful, who more merry? for that there was no time, no person, no place, whereto he aptly applyed not himselfe. By reason wherof, he was acceptable to al good companies, and wel was he that might entertaine him in his house. But most of al he frequented the house of one Luciano, a noble Gentleman of the same countrey, and in continuance of time grew so farre in familiarity with his wife, that he reposed his only pleasure in her presence: Yea she had made such a stealth

stealth of his heart, that neither father nor mother, sister nor brother, nor all the friends he had in the country beside, could keepe him one weeke together out of her company. Yea this faithfull loue he bare her, seemed in a manner to extinguish all naturall loue towards his allies and kinsfolkes: Who being (as they were woont) desirous of his company at hauking hunting, and such like pastimes, could not by anye crauing or importunitie obtaine it: but beeing ignorant of the cause, they thought it had proceeded of this, that his mynde vpon some occasion had beene alienated from them, which caused them on the contrary somwhat to withdraw their good willes from him. But hee forced little thereof, he cared not whome he displeased, so he myght worke her contentation: she was the Starre by whose aspect hee did direct his doinges, shee was the hauen wherein he sought to harborough, shee was the heauen whyther he coueted to come, she was the Saint to whom he did bende such deuotion, that hee could fynde in his heart to lend no lyking to any other whatsoeuer. In so much, that hauing the proffer of many rich mariages, hee alwaies refused them, as hauing his hart so replenished with the loue of her, that there was no roomth for the loue of any other to remaine within him. Nowe she, on the other side, whose name was Panthea, being a courteous courtly Wench, gaue him such freendly entertainment, and vsed him so wel in al respects, that her husband excepted, shee seemed to holde him most deare vnto her of any wight in the whole worlde: Shee neuer made feaste, but hee must be her Guest: she neuer rode iourney, but he must be her companion: she neuer daunced but he must direcre her: she neuer vised, but he must be her partner: she in a maner did nothing, wherein hee did not some thing. Her husbande all this while being fully assured of her vertue, & very well perswaded of the honestie of the gentleman, suspected no euil betweene them, but liked very wel of their loue and familiaritie together, neyther in deede had he any cause to the contrary. For Pigmalion knew her to be indued with such constant vertue, that he thought it impossible to allure her to any folly, & besides that, his loue was so exceeding great towards her, that he would not by any meanes bee the cause to make her commit any thing, which might make her lesse worthy of loue thē she was. And if at any time (as the flesh is fraile) the vehemency of his affection forced him to perswade her to folly, he did it so faintly, that it might plainly be perceiued he was not willing to ouercom. For hee deeply doubted, that if by the force of her loue towardes him, or his perswasiōs towardes

wardes her, she should haue yeelded the forte of her faith and chastitye into his handes, his loue towardes her (with the Sunne beeing at the highest) would haue declined and decreased, which would haue ben the greatest griefe to him in the worlde. No, he liued with suche delight in the contemplation of her chastitie and vertue, that he was voyd not only of libidinous lust towardes her, but also towardes all other women whatsoeuer. Yea, he receiued more pleasure of her by imagination, then of any other woman by the acte of generation. So that betweene these friendes was no cause of suspition, no cause of iarre, no cause of iealousie: but they liued together the space of three or foure yeeres in most heauenly hauen of most happy life. The flood of their felicitie flowed from the fountaine of most faithfull friendshippe, the buylding of their byding together was raysed on the rocke of vertue, so that it was to be thought, no seas of subtilty, or floods of ficklenesse could haue undermined it. But what perpetuity is to be looked for in mortall pretences? What constancy is to bee hoped for in kits of Cresids kinde: may one gather grapes of Thornes, suger of Thistles, or constancy of women? Nay, if a man sift the whole sexe throughly, he shall finde their wordes to be but winde, their faith forgerye, and their deedes dissembling. You must not (Gentlewomen) take these wordes to proceede from me, who dare not so much as think so muche, much lesse say so much, for that trueth getteth hatred. I meane such as tell not the truth, as he in no wise should not doe, which should blow foorth any such blast of the most faithful and constant Feminine kinde: But you must take these speeches to proceede from Pigmalion, who to speake vprightly, had some cause to discommende some in particular, though not to condemne all in general, as you shal foorthwith heare. For it fel so out, that an ambassadour came out of a strange countrey into Piemont, and was appoynted to lye at the house of Luciano, the time of his abode in the Countrey. Nowe amongst the company which came with him, there was one young Gentleman, in whom though there were nothing worthy of commendation any way, yet whether it proceeded of the daintinesse of women, who (as Pigmalion thought) wil be soone weery of one dyet, or of their wauering (who are constant in nothing) or of their imperfect nature (which tendeth alway to the worst) I know not, but this Ladie began to conceiue a very good opinion of him, & in short time in affection far to prefer him before her old faithful friend. Whiche Pigmalion perceiuing, being in their presence, drunk vp his sorrow in silence,

but

but hauing withdrawen himself out of their company, into his solitary chamber, he entred with himself into this raging rapling.

O fayned fawning, O counterfayte curtesie, O deepe dissembling, O Hony mixt with gal, O heauen turned to hel. Now do I perceiue thy friendship heretofore was nothing but flattery, thy loue lewde, thy curtesie of course: nowe am I assured thou madest of me a vertue of necessity, to serue thy turne for lacke of other company. Did I prefer thee before father and friend: and canst thou prefer before me a stranger, whom thou neuer sawest before, of no countenance, credit, or constancy, but wauereth with the wynd: Did I beare thee faithfull and entyre affection: and canst thou beare greater good will to him, who careth not for thee? who beareth stedfast affection to none, in whom is nothing but flitting fantasie, and meere vanity: And canst thou thus prefer lewdnesse before learning, trifling before trueth, clownishnesse before courtlinesse, vanity before vertue? then farewel reason, thou restest not in womens head: then farewel wit, thou wyeldest not womens doynges: then farewel fayth, thou art no womans phearе: then farewel women, you are no mates for me: and hereuppon verely determined with himselfe vtterly to abandon her company for euer. But repehending his owne rashnes, he meant to haue a farther tryal of her trifling towardes hym, and also to looke more narrowly into the doings & behauiour of that other Gentleman, that if he could see any thing in him, whereby he worthely deserued to be preferred before himselfe, he might the more patiently endure it. Wherupon dissembling his griefe so wel as he coulde, he made repayre agayne vnto her house, and there noting her loue by her lookes, her fancy by her face, and her conceytes by her countenaunce, he easily perceiued to whom she bent her best deuotion, and who was her holyest Idoll. Likewise, diligently considering the conuersation of the Gentleman, he perswaded himselfe that in indifferent iudgement, where affection did not make blynde, the best giftes eyther of body or mynde, whiche were in him, were not to be compared to the worst whiche were in himselfe: the one beyng not perfect any waye, the other imperfect no way. So that, seeing neither his owne worthinesse, neither the others vnworthinesse, could settle her affection as it should be, he vtterly appealed from her vnworthy and vnequal iudgement, and giuing her the *bezelai manos*, he altogether estranged himselfe from her societye. See the marueilous power of his loue, who notwithstanding he neuer inioyed the vse of her body, and certainely knew that the other had

not wonne that poynt of her neither, yet hee tooke it so grieuously, that she shoulde seeme to beare greater good will towardes the other then hym, that he fully resolued with him selfe to eschew the company of al other women for her sake, and neuer to suffer the loue of any to sinke againe so deeplie into his heart. And surely (Gentlewomen) this Pigmalion may be a president and proofe to confute the errour of those, who thinke there can be no hot and feruent loue betweene a man and a woman, vnlesse it proceede of some filthy practise betweene them. And if they see any friendly familiaritie betweene a young Gentleman and Gentlewoman, they foorthwith conceiue an euill opinion of their honest affection. Which errour, as it is most grosse, so may it bee defaced by sundry reasons. For how is it possible that an yll cause can come to good effect? that firme friendship can flow from fading fancie? that the heauenly consent of minde, shoulde proceede of the brutal coniunction of bodies? Which if it were so, those men (if I may call them men) which daily deale with common women, sh ould bee very faithfully and friendly affectioned towardes them: but it is so far of, that in my fancy after the fact, they rather loth them, then loue them: both for that a loathsome repentance followeth it, and also (as Aristotle saith) men thereby are made lesse perfect: So that I think the vnlawfull coniunction of bodies, rather a diuiuction of mind, then otherwise. And true friendship betweene man and man, or man and woman, is grounded onely on that which is good and honest. Yea I am persuaded, that the wanton louer himselfe, is as well satisfied with the good countenance, louing lokes, and perfect agreement of his mistres mind with his, as with the vse of her body: Which although he oftentimes earnestly desire, yet I thinke it bee as much to know thereby her vnfaigned good will towards him, as for that hee reposeth the fulnesse of his felicitie therein. So, if then a lewd louer, altogether vowed to vanitie, can loue without lust: howe much more easily may a faithfull friende be feruent in affection, and yet cold in desire? And as Pigmalion may bee a plaine president, that a man may loue loyally, and yet not desire lasciuiously: so may Florinda be a fruitful example to the Femenine sort, to doe the like, who bearing such feruent affection to her friende Amadour, that shee helde him more deare then her owne life, that shee receiued more contentation in the companie of him, then of father, mother, childe, friende, or whosoeuer: yet shee was so farre from filthie affection towardes him, that shee auoyded, so neare as shee

coulde, all occasions which might drawe him into any disordinate desire towardes her: insomuch that hauing occasion of priuie conference with him in a priuie place, before shee came, she fouly defaced her face, and bruised it with a Stone, that he might not bee inflamed with the feature therof: and diuers other wayes, at diuers other times, valiantly withstood all alarms of lust. Therefore they are no doubt deceiued, which thinke that loue cannot be without lust, neither feruent affection without fleshly fancie. And I would not wish any to iudge so iniuriously of the familiaritie of friendes: such light iudgements proue but a light Iudge: such suspicious opinions (for the most part) proceede from suspected persons, and they are commonly such themselues as they thinke other to bee: for mala mens, malus animus, an euill disposition, breedeth an euill suspition. But to returne to Pigmalion, who, for all his feruent loue, being frustrate of the fruites thereof, and not incountred with ỳ like, got from the house of his fickle friend, and being alone in his owne lodging, he entred with himselfe into this discourse. Notwithstanding my loue hath been alway guided rather by reason then rage, and my fancie neuer at any time turned to furie, by reason whereof I haue not beene greatly pinched with the pangues thereof: yet when I consider the common course of louers, and of loue, surely of all punishments inflicted on mankinde, there is none that doth more afflict vs then the lewde lottes thereof, and the firie Dartes of Cupid. For all other euilles by nature wee flee from, by reaſō we redresse, by pollicie we preuent, by pleasure we mittigate, by patience we moderate, by labour the lighten, by payne we appease, by counsaile wee cure, by time we take away, or by some meanes or other set our selues free from. But this hatefull loue by nature we follow, it bereueth vs of reason, polycie hath no place in vs, pleasure doubleth our dolour, patience purchaseth no ease, labour is lost, payne preuaileth not, counsaile conduceth not, time eyeth and intangleth vs, no nothing is able to leade vs out of this intricate Labyrinth. And though the pleasures pertaining to loue, seeme great: yet whosoeuer purposeth to purchase them, let him assure himselfe to buy them at an vnreasonable rate: euery pecke of pleasure shall cost him a quarter of care: for euery pinte of Hony, he shall tast a gallon of Gal. Yea though the entrie which leadeth to the lodging of loue seeme easie, and the porche Paradise vnto him, yet shall hee finde the hall a Hell, and the whole house a hatefull prison and place of bondage. For as mari-

ners, that vnder a shewe of calme weather commit them selues to the Sea, are often tymes with tempestes so tossed, that rushyng against the rockes, their shippes are shaken to peeces, and they deuoured in the depth of the Sea: so he that vnder the courteous countenãce of a wauering woman yeeldeth him selfe to loue, is commonlye so wrapped in the waues of wyles, that he is altogether drowned in the deapth of deceipt, and hardly escapeth with the losse of his libertie and lyuing. We see the Flye playeth so long with the flame, that hee is scorched therewith, and the experience is no lesse common then lamentable, that men dally so long with daintie dames, that at length they are scorched in the flames of fancie, and the winges of their freewil quight burnt away. And then, good GOD, it is straunge to consider their case, how carelesly they deale in all thinges, how lewdly they spend their time, how prodigally they consume their goodes, how negligently they regard their friendes, how lothsomely they like good counsayle, how resolute they are in their owne fonde determinations, how dissolute in their behauiour, how solitarily they sit in silẽce, how secretly they conceale their griefe, how sorowfully they spẽd their dayes, how fantastically their myndes are troubled, how feebly their bodies are weakened, what broken sleepes, what doubtful dreames, what vaine visions they haue. And touching their beloued, howe curiously they commend them, how partially they praise them, howe dotishly they doate on them, how wilfully they are blinded in them, how superstitiously they thinke of them, howe idolatrously they worship them, how zealously they loue them, how iealously they look to thẽ, how warily they watch them, how willingly they serue them, howe paynefully they imploy themselues to pleasure them, how readily they run vnder their commaundementes, howe obediently they bowe at their becke and come at their call, how deadly they hate their enimies, how deeply they loue their friendes, how charily they seeke their goodwil, how childishly they feare their ill will, howe gladly they take a good looke, how sadly they receiue a sowre countenance, how foolishly they fulfil their desires, how fondly they frame themselues to their fancies, how with lookes they shew their loue, and with signes signifie their goodwill, how it greeueth them to haue any other looked vpon or spoken to, how in the presence of their Ladies they frie as hotly as Mount Aetna, how in their absence they freeze as coldly as the hil Caucasus, how present they prefer suites, how absent they send salutations, how present they flouish, how absent they fade, to conclude, how present they

they liue, how absent they dye. But on the other side, to weigh the dealinges of their darlinges towardes them, it makes my heart sore to thinke that any man should be so mad, as not vtterly to abhorre them. For first, while they see a man free from folly, and without ỹ compasse of their cozenage, they fetch many a windlas to driue him into the nets of noughtinesse, and to intrap him in their trechery: and if they perceiue him so strongly armed with wisedome, that their bolstred beauty cannot bleare his eies, then forthwith they goe about to compasse him with their counterfeit curtesie, then, forsooth, they frame such friendly countenances towards him, and pretende to beare him so great good wil, that he cannot (vnlesse he wil shewe himselfe altogether vngratefull & discurteous) but fraime his fancie towards them againe. Now, so soone as they see him reasonably wel reclaimed to the lure of their alluring lookes, they by and by stop the lure vpon him, & cause him to houer in hope, and teach him to flee a high pitche, for a pray of little profite or pleasure. For then they cast very coy countenances towards him, yea they wil not so much, as with a glaunce geue any signe of good wil: but when they haue made him lye so long in the ayre, that he is redy eyther to take a stand, or foare away, they fling forth a traine of treason, and cast some flattering hope and faigned fawning for hym to feed on, least his kindnesse by their coldnesse should quaile, and so he retyre his desire. But if they see him to be sharpe set, that he wil stoupe at euery stale, or know him to be a Niesse, which wyl neuer away, then they make him flee, and neuer serue him, they dangle him out, and bob him as they list, then they keepe themselues out of his sight, to make him more sharpe, then in his presence they lende louing lookes to other, then they make the matter so strange, that hee is driuen to begin againe, and to renue his suite a fresh. And the ende of al this is, to spoyt them selues in his paine, to glorye in his griefe, and to triumph in his tormentes. Such malice they beare him, that beareth them great good wil. Yea he which loueth them best, is sure to be handled the worst: for they knowe he is armed with loue to indure the force of their fraude, and like an Asse to beare any burthen which they shal lay on his backe: yea they wyl not sticke to yeelde their bodies to some course Quidam in a corner, rather then they will bestowe on him one curteous countenaunce: such is their pyl nature, to cleaue to the worst, and proudely to disdayne him that humbly desireth them, and openly to reiect all men though neuer so noble, and secretely to refuse no man though neuer so base. And as the Humblebee fleeth al

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the day in the pleasaunt ayre, and thinketh much to lyghe euen vppon the sweete flowers, but at nyghe taketh no scorne to lodge in a Cowes foule sharde: so these daintie Dames, in company thinke scorn to yeeld loue to any, but in corners they care not to practise with some lothsõe skullion, or hoyse boy. But if they think this louer whom they haue so daintily dealt withal, haue oile to coole their furious flames, & be euery way fit for their folly, he shal perchance, after this tedious toyle, and long suit in the court of curtesie, bee aduised, and admitted for a more speedy dispatch of his lyuing, to enter his Action in the commõ place, I meane, he shalbe receiued into their good grace and fauour, and bee now and then feasted with the best banquets in their bodies. But by ỳ time the reckning be payde, he shal finde his cheere so chargable, that all thinges considered, he might haue fared better, farre better cheape at the most cutthrote Inne in a country. Then must the chaynes, the bracelets, the iewels, the rings, the diamonds, the pearles, be prouided: then must he buy for euery part a peece, for euery finger a fangle, for euery toe a toy: then must their maides be monied, their bauds bribed, their scoutes considered, their seruantes satisfied, and euer as they lie open to him, so his purse must lye open to them and theirs. And hereof commeth the spoyle of a number of noble and lustie younge Gentlemen: yea and the nobler bloud and the franker heart they are of, the sooner and sorer is their decay and confusion. For lyke as the fyre hauing stones cast into it, doth only altar their colour, and make them blacke, but cannot consume them, but hauing wood throwen into it, it wasteth it cleane away: so these coosoning Curtesans, if some hard mettaled louer light vnto their lot, they onely alter his estate, and bring him from very wealthy, to somewhat needy: but if a free and franke Childe chaunce vnto them, they wholy consume him body and goodes: A thing surely on our part rather to be punished then pitied, who being by God indued with greater wittes, should suffer our selus so villanously to be banquished by the weaknesse of women. But verily, as Spiders conuert to poyson whatsoeuer they touche: so women infect with folly whom so euer they deale withal: & I think them made of God only for a plague & woe vnto men, as their name importeth. And as Eue caused Adam to be depriued of Paradise: so I think her sex is ordained to depriue Adams posteritie of prosperitie. Yea in marryage it self, wher only they are counted necessary, I see not but ỳ they are accompanied with more care then commoditie, more coll then

comfoꝛt,moꝛe payne then gayne, moꝛe griefe then good. Such falſeneſſe if they be fayꝛe,ſuch filthineſſe if they be foule,ſuch wyles if they be wiſe,ſuch fondneſſe if they be fooles, ſuch pꝛoudneſſe if they be noble,ſuch rudeneſſe if they be baſe,ſo nice if they be vertuous,ſuch vice if they be vitious,ſuch luſtineſſe if they be young, ſuch lothſomeneſſe if they be old,ſuch lightneſſe if they be merry, ſuch ſullennelle if they be ſadde,ſuch often deſire of ſpoꝛte if they be healthy,ſuch ſeldome quietneſſe if they be ſickly,ſuch vnholſomneſſe if they be barren, ſuch queſineſſe if they be with childe, ſuch longing, ſuch daintineſſe, ſuch wayꝛwardneſſe,at all times in fare ſuch fineneſſe, in apparel ſuch coſtlines,in houſhold ſtuffe ſuch curiouſneſſe,at moſt times ſo immodeſt, ſuch pouting, ſuch lowꝛing, ſuch chiding, ſuch chafing, that to concluꝺe with Scripture, I thinke beſt foꝛ man not to touch a woman.

Gentlewomen,you muſt vnderſtand,this gentleman was in a great heate,and therfoꝛe you muſt beare with his bolde blaſphemie againſte your noble ſexe:foꝛ my parte, I am angry with my ſelfe to haue vttered it,and I ſhall like my liſping lyps the woꝛſe,foꝛ that they haue bin the inſtruments of ſuch euill, neyther ſhall I thinke them fauoꝛye againe, vntill it ſhal pleaſe ſome of you to ſeaſon them with the ſweetneſſe of yours. But yet hee him ſelfe was ſo fully confirmed in this fayth and beleefe, touching the frailtie and fraude of women, that I thinke no toꝛmente, no, not the fury of fire coulde haue foꝛced him to recant his opinion: Foꝛ euer after, hee fled all occaſions of womens company, perſwading him ſelfe, that as he which toucheth Pytch, ſhalbe defiled therewith: ſo hee that vſeth womens company, ſhalbe beeguyled therewith. And as the Mouſe hauing eſcaped out of the Trap, will hardly be allured againe with the enticing bayte, oꝛ as the Hauke hauing been once canuaſſed in the Nets, will make it daungerous to ſtryke againe at the Stale: ſo hee, hauing beene caught in the ſnares of craftie counterfeiting, and now hauing vnwound himſelfe thereout, and won the fielꝺes of freeꝺome, auoyꝺed al occaſions which myght bring him eftſoones into bondage. But man puꝺoſeth, & God diſpoſeth, men determine, but the deſtinies doo: foꝛ what ſhalbe, ſhalbe: no pollicy may pꝛeuent the powers of the heauens, no doings of men can vnꝺoo the deſtinies. Foꝛ he was ſo far of from being able to keepe himſelfe from being in loue with women, y he fel in loue with a ſenſeleſſe thing a ſtone, an Image (a iuſt puniſhment foꝛ his raſh raylyng againſt the flozyſhing femenine ſexe.) Foꝛ continuing (as I ſaid before)

his solytarie lyfe, separated from the societie of women, he consumed the most part of his time in carving and graving Images, & amongst all other his workes, hee made out of marble the lykenesse of a proper Wench (as by like) notwithstanding the new religion he was entred into, having moste fancy to a Femenine forme: and having fashioned and finished it in the finest manner, he fel to looking on it. And as loue first entreth in at the eyes, and from thence descendeth to the heart: so he looked so long theron, that at length he fell in loue with it, yea hee was so wonderfully bewitched with it, that he fel to imbracing, kissing, and dallying with it. A monstrous myracle no doubt, and rather to be wondred at, then credited: And yet I haue heard of some that haue bin so possest with melancholy passions, that they haue thought themselues to be made of glasse, and if they had gone in any streete, they would not come neere any wall or house, for feare of breaking themselues. And so it may be that this Pigmalion thought him selfe some Stone, and knowing that like agree best with their like, he thought he could make no better a match, then to match himself to a stone. Or it may be he was one of those, whom after the generall flood (as Ouid reporteth) Ducalion and his wife Pirrha made, by casting stones at their backes: and then no maruaile though he bare maruelous affection to stones, being made of stones. Or whether his religion were to loue Images, I know not: neither is it any more to bee marueiled at in him, then in an infinite number þ liue at this day, which loue Images right wel, & verily perswade them selues that Images haue power to pray for them, & help them to heauen. Or whether it proceeded of this, þ euery one is lightly in loue wt þ which is his own, I know not: but thus I read reported of him, that when neither by the feeling of his sences, neither by the force of reason, neither by the assistance of time, neyther by any other meane he could ridde his tender heart from this stony loue, he tooke his Image and layd it in his bed, as if it had been his wife and lyued: which done, he went to the temple of Venus, and there sending vp sighes for sacrifices, and vttering his passions in steede of prayers, ruefully repenting his former rebellion against the maiestie of the goddesse Venus, for that he had blaspheмed wickedlye against women, and neglected the lawes and loue of loue, and sought to lodge himselfe in libertie: hee humbly requested her nowe to rue his ruethlesse case, and he would remayne her thral al the dates of his life after: and that if it seemed good to her Godhead to giue him a wife, that

she might be (he durst not say his Image) but like vnto his Image. Venus very well knowing what he meant by this request, remembring also ꝑ wrong which Penthea before had prefered him, for that he loued her loyally e the space of three or foure yeeres, without any reward, except it were double dissembling for his singuler affection, & therefore had some reason to rage against women as he did, she thought her selfe bound in conscience to cure his calamitie: and seeing how idolatrously he was addicted to his Image, shee put life into it, & made it a perfect woman. The like myracles we haue had many wrought within this few yeeres, when Images haue been made to bow their heads, to holde out their hands, to weepe, to speake, &c. But to Pigmalion, who hauing done his deuotions, returned to his lodging, and there according to custome fell to kissing his Image, which seemed vnto him to blush thereat, and taking better taste of her lips, they began to waxe very soft and sweete, and entring into deeper dalliance with her, she bad him leaue for shame, & was presently turned to a perfect proper maid. Whith he seeing, magnified the might & power of Venus, ioyfully tooke this maide vnto his wife, and so they liued together long time in great ioy and felicitie.

You haue heard (Gentlewomen) what vyde blasphemie the fickleneſſe of Penthea caused vnworthily to bee blowne foorth against you all: wherefore to auoyde the like, I am to admonish you, that you prefer not new fangles friendes before old faithfull friends: that you neyther lightly leaue the one, neither lightly loue the other, for it is great lightneſſe to doe either the one or the other. And besides the incurring of the blot of inconstancie and wauering, it is very perillous for you to commit your selues and your secretes to those, of whose trustineſſe you haue made no tryall. For al is not gold that glistereth, counterfait coyne sheweth more goodly then the good: & it is most easie to deceyue vnder the name of a friende. The common saying is, the chaunge is seldõe made for the better, and your own saying is, that of your seruãts you had rather keepe those whom you knowe, though with some faultes, then take those whom you knowe not, perchaunce with more faultes. How much more then ought faithful friendes to bee kept and accounted of, whom you know to be perfectly good. They are not surely for any chaunce to be chaunged, they are not for anye respect to be reiected, they are the onely Iewels to bee ioyed in, the onely Pearles to be preserued, the onely pillers to be trusted to. Wee like a picture made in Marble, better then in waxe, because it will last

longer, we like the rich Diamond chiefly, because it lasteth long, and wil not lightly loose his bright hew: so likewise, you ought to like those friends best, which last longest, and haue liued longest with you. For you must consider, true friends are not like new garments, which will be the worse for wearing: they are rather like the stone of Scilitia, which the more it is beaten, the harder it is: or like Spices, which the more they are pounded, the sweeter they are: or like many wynes, which the older they are, the better they are. But to leaue true friendship, and come to trifling friendship, consisting in pleasant pliny practises. I would wish those women which deale that way (although they be no Sheepe of my flocke, yet for their sexe sake, I wishe them well) I would, I say, aduise them to take heede in ridding away those friendes they are wearie of: it is a dangerous peece of worke, and importeth as much as their good name commeth to. For if they shall without discretion & great cause disclaime a mans friendship, it is the next way (vnlesse his gouernement of himselfe be very great) to make him proclaime what friendship he hath had of them in times past: This was it which made Faustine so famous as she was: this is it whiche blazed the beuite of Blanch maria throughout the worlde. And surely I know not well what counsaile to giue in this case, it is a matter of hard digestion to a man to see her become strange vnto him, who was wont to be most familiar with him, to haue her his enemie, who was wont to be his friende: therefore I would aduise them, as they haue wilily caught them, warily to cast them of. For the best way is, by little and little to estrange themselues from their friends, to pretend some earnest or honest cause, to professe that neuer any other shall possesse like friendship with them, and to promise, that in heart they will bee theirs during life.

Alexius.

Alexius giuen earnestly to follow the studie of his booke, and the knowlege of the liberall sciences, is diligently exhorted by his father to take a wife, whereunto though vnwilling, he applieth himself, and is matched with such a one, that in respect of her good graces, he vttereth greate commendation of women kind. But shortly after, falling into loathing of that which before hee most loued, hee repenteth himselfe of his bargaine, and forsaking both house and wife, and all worldly pleasures, consumeth the remainder of his life in pilgrimage, and trauaile.

Cicero

Cicero was of this opinion, that the greatest doubt which doeth most deepely distresse a young man, is to determine with him selfe, what life in this life it bee best to enter into: wherein no doubt he had reason, for besides the diuersitie of liues which are to bee chosen, there is such a confused Chaos of conceites in young mens heads, that our wits are confounded with them, and are lost, as it were, in a Labyrinth, not finding any way out: so that if we chaunce to enter into this deliberation, we are as soone in one vaine, as soone in another, and so many vaines, so many vanities: if vertue draweth vs one way, vice draweth vs another way: if profite perswade one way, pleasure prouoketh another way: if wit weigh one way, will wresteth another way: if friendes counsaile one way, fancy forceth vs another way: yea some (like Horace his guests) are so daintily disposed, that no life at all can well like them. Kingdomes (say they) are but cares, in honour is enuie, no maiestie in meane estate, penurie pouertie, in single life solitarines, in martage troubles: and touching studies and faculties, Diuinitie is contemptuous, Phisicke filthie, Lawe, labour some: touching other traues of life, Merchandize is but base, the Countrie life is clownish, Warfare is dangerous, in trauaile is perill, liuyng at home is obscure, yea what life soeuer it be, they count it loathsome: so that it is hard for thē to resolue vpon any one, who can frame themselues to fancie none. But for such as couet to be of the corporation of the common wealth, and to be profitable members thereof, I thynke these two pointes in this choyce of our lyfe chiefly to be considered. First, that we apply our selues to that life whereto by nature wee are chiefly inclined, for it is not possible well to goe forwarde in any thyng, Inuita Minerua, nature not consenting thereto. Then not so to addict our selues to any one lyfe, but that wee may adapt our selues to another, if neede shall requyre. For no man is so surely setled in any estate, but that fortune may frame alteration: like as no Shyp sayleth so directly to the wished hauen, but that some contrary winde may conuert her course against the wrackefull rockes. Which may be iustified by the example of a young gentleman named Alexius, who beeing setled in a stedfast state of life, as was to bee thought, yet was he driuen to chaunge, and chaunge againe. For first, beyng desirous to passe the pilgrimage of this short life in pleasure, hee auoyded (so neere as he could) all worldly vanities, reposing his chiefe pleasure in searchyng out the sacred skyll of learned bookes: so that studie was his only pleasure in prosperitie, his onely solace in aduersitie, his one-

ly exercise being fresh, his only refreshing being weary, his only sport, his onely play. And notwithstanding he had good skil in hauking, hunting, dicing, carding, with such like, and sometime for recreation sake vsed them: yet he counted all those pastimes a paine, in respect of the pleasure which studie procured him. His father seeing him settled in this solitarie life, seemed to mislike thereof, and dissuaded him from it in this sort.

I see, sonne, there is nothing so good, but by ill vsing may bee made nought, and true that saying is, that euery excesse is turned into vice: I meane your studie, which of it selfe is laudable, yet the immoderate vse thereof maketh it rather to be reprehended, then commended: and whyle you seeke your owne careless securitie, you neglect your countries commodity, and liue (like a Drone by the hony) of other mens hands, and by the sweete of other mens sweate. For you must knowe, al the prayse of vertue consisteth in doing, from the which to bee withdrawen with the doubt of danger or trouble, is a signe of one which preferreth his owne priuate saftie, before the common societie: And yet he that will not indeuour to defend other, is commōly left destitute of helpe himselfe. What wonne Archimedes by his earnest study, who while Marcellus wonne his Citie Syracusis, was so busily drawing figures of Geometrie in the ground, that he knew not the Citie was takē, and Marcellus sending for him to come vnto him, he answered, he would not come, vntill he had finished his figures: whereupon the messenger in a great rage finished his life: an end fit for all such, who to satisfie their owne mindes, wyl not satisfie their duties to their rulers, countrie, and common wealth. Therefore I think good you leaue this labourlesse life, and to enter into the world, and take a wife, whereby you may become a profitable and fruitfull member of your countrie. You know the law maker Lycurgus, valued in a maner with manslears, those which would of set purpose abyde barren: saying, that he dyd in a maner depriue a mā of life, which did not help to bring a man into this life, whē he might: the difference is litle, betwene doing an iniurie, & suffering an iniurie to be done, when one may prohibite it. You know also the reproch which he suffered þ ancient vnmaried captaine Darcillidas to receiue, who passing by a young princocke, had no reuerence done vnto him (which amongst þ Lacedemoniās was þ greatest dishonour that might be) the Captaine complaining here of, the young man answered him: Why sir, you haue gotten none which may do reuerence

uerence to me when I come to age, and therfore it is no reason you receiue that honour at my handes: which maner Licurgus alowed of, thinking none worse Citizens then such as would not marry. Wherfore if you will auoide the like inconuenience, and frame your self to enter into that honourable state, I wil depart with such part of my liuing vnto you, that you shalbe able to liue in good credit and countenaunce in your countrey, and haue cause to thinke your lyfe as pleasant as this you now leade.

Alexius hauing diligently giuen care to his fathers wordes, dutyfully made answere in this sort.

Sir, if it please you, I am of this opinion, that a good thing cannot be too much vsed, and that the more commonly it is, the more commendable it is, neyther is it possible to seeke learning too much, wherof there was neuer any man yet but he had too litle, and I think it shame to cease from seeking, when the thing sought is the only thing worthy to be sought. For what toyle can seeme tedious to finde y way to wit, and path to prudencie, the line of life, and lame of vertue? And for the cõmoditie of my country, I doubt not but you know, y the studyous stand the common wealth in as great stede, as the industrious otherwyse. Yea who first brought men within the compasse of a common wealth, but onely the learned? Who brought them from sauagenes to ciuilenesse, was it not the learned? Who reduced them from rage to reason, was it not the learned? Who brought them into the societye of a Citie? Who prescribed them lawes? Who taught them religion? Who inuented mariage it selfe, which you are so earnest to haue me enter into? was it not the learned? yes no doubt, learning is the life of the common wealth, the maker and maintayner of it. I must confesse, that those which vse trades of trauaile in the common wealth, do much good to the common welth: but I must say the learned do more good. I must confesse, that souldiers often defend the common wealth: but I must say, that learning must leade them, other wise they will sooner offend it, then defend it. I must confesse, that souldiers often winne wealth to their countrey: but I must say, that Senatours must keepe it, and the cunning to keep it, is no lesse cõmendable, then the courage to get, and courage, God knoweth, is litle worth abrode, vnlesse ther be good counsayle at home. For what worthy exployts did any captaine euer atchieue abrode, but by the aduice of counsailors at home? As the valiant victory which Themistocles had ouer Salamis, was atchieued by the counsayle of the Senate which Solon had constituted. The

ouerthrow of Carthage, was wrought by the aduice of Cato, a counsaylour. The destruction of Troy, was wrought not by lusty prowes, but by learned policie. The taking of Babylon by Darius, was not done by strength of his armye, but by the skilfull subtilitie of his seruaunt Zopyrus: and so almoste in all notable victoryes, policie preuayleth aboue power. Which was the cause that Agamemnon in the siege of Troy, wyshed rather for tenne such as Nestor (whoe was a graue counsaylour) then for tenne such as Aiax (whe was a valiant Captayne:) that Traianus the Emperour, when he went into the Campe, euer had Dion the Philosopher with him in his own charriote: that Alexander neuer went into the fieldes without the Philosopher Calisthenes with him: Zerxes neuer without Damarathus: that Alexander had euermore Homer his Iliades lying vnder his bedes head: that Iulius Cæsar studied in the night, and set downe in writing that which he did in the day: that Epaminondas, Mithridates, Themistocles, Adrian, Marcus Antonius, Marcus Aurelius, Alcibiades, Scipio, Brutus, Annibal, Alphonsus, Solomon, Dauid, with infinite other, who were couragious Captaines and kings, gaue themselues most earnestly to studie and learning. For they very well knewe hee could not be a perfect Captayne, which was not perfectly seene in all sciences and learning. In Grammer, to attayne to the Latin tongue, and by it, to the knowledge of other tonges, wherby he may not be deafe and dumbe amonge those with whome hee shall haue to deale in warre. In Retoricke, cheerfully to perswade his souldiours to such enterprises as hee would haue them to attempt. In Logike, probably to reason with his souldiours in doubtful matters, which are to be discussed amongst them. In Arithmeticke, to number his souldiours, to deuide them into bandes, as best may serue for the battel. In Geometrie, to measure the ground, to iudge of the distance of places, wherby he may cast his trenches, raise his bulwarks, and place his ordinaunce & munition to most aduauntage. In Astronomie, to know the course of the Starres, the place of the Poles, the site of the Zones, and such like, wherby he may bee able to directe his army by vpright (either on sea or land) into what coastes he shall haue occasion. In Musicke, to recreate himselfe beeing weatye, to singe Psalmes and prayses to God for the victory. And as these seuen liberal sciences are shewed to be most necessary for a captayne: so is there no arte or knowledge but ought to be known vnto him. Phylosophy, to take away the terror of death, to calethe cupl of griefe, to coole the

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heate of hate, to bridle rage with reason, to turne rathnesse to slayenesse, as it did in Fabius the noble captayne, qui cunctando restituit rem: to mortifie the desires of the flesh, as it did in Alexander towards the wyfe & daughters of Darius: to encrease abstinency, as it did in the same Alexander, who hauing beene three or foure dayes without foode, would eat nothing himselfe, til all his souldiours were satisfied: to make patient in paine, as it made Marius abide martiring without binding: to teach to endure hardnes, as it made Agesilaus to go almost naked in the middest of Winter, that his Souldiers by his example might do the like, to teach to set litle by riches, to despise vaine glory, to auoyde infamy, with infinite other commodities, wherwith Philosophy doth furnish vs. Cosmography, to know the situation of Cities and countries, to take the opportunitie of mountaines, woods, and waters. Surgery, to heale his woundes. Phisicke, to cure his diseases, and keepe himselfe in health. Law, to minister iustice to his souldiers, to deuide the booty indifferently amongst them, to obserue inuiolably the lawe of armes. Diuinitie, to dehort his souldiers from swearing, from blaspheming, from drinking, from whoring, and in the houre of death from despayring, so that counsayle, learning, and knowledge ought to be the chiefe weapons and complete armour of a captaine, yea knowledge is the armour of proofe, which neither Cannon, Hargabus, nor Pistol can pearce. And what commoditie is in courage without counsayle, may be seene by many rash conflictes of many raw captaynes. And not to touch any of fresh memorie, it may please you only to call to your remembrance one Callicratides, who being captaine of ỹ Lacedemonians, in an expedition against the Athenians, was aduised by the Senate not to encounter with them, but to remoue his nauy frõ them, til more conuenient opportunitie might be taken: but he, thinking it would haue ben some derogation to his manhood somwhat to haue retired, at al aduẽture ventured vpon thẽ, to his own vtter ouerthow, and to the great weakning of the welth of his common weale, & countrey. If then learning be so necessary to war (whereto many thinke rather a hindrance, as the french nobilitie forsooth at this day scarse dareth deale with it, for feare of marryng their martiall feates) how needeful must we think it to other parts of the common wealth? Can the Prince set forth Gods glory, and see to the realms safety? Can the nobilitie prouide for the preseruation of their Prince & countries cõmoditie? can diuines truely preach the gospel? can Judges duely minister iustice? can Lawyers defend the innocent? can Phisitis heale

the ſick: yea in war can the ſurgions cure the wounded, without learning: can merchants ſafely paſſe the daungerous ſeas without ſkilful Pilots: Can they mutually traffique & bring in neceſſaries into the realme without ſkilful interpreters: to be ſhort, there is nothing done to the countries commoditie, wherto there is not had the help of ſkil and learning. So ỳ learning & wit is the onely wealth of ech country, the only conquerer in war, the onely preſeruer in peace. Lyke the goddeſſe of peace without learning can doo no good, Mars without Minerua can make no good mart: therfore (ſir) wel you may reſtraine me from ſtudy, but you ſhall neuer diſſwade me from it. And whereas you perſwade me to enter into the ſtate of Matrymonie, I cannot but thinke that the great deſyre you haue to do mee good, doth ſo dim your vnderſtanding, that you perfectly knowe not what will do me good, otherwyſe you would not goe about to bring me (as they ſaye) out of Goddes bleſſing into the warme Sunne. For if you knewe the commodities of this lyfe which I nowe leade, and conſidered the diſcommodities of that life you would haue me to leade, I knowe you would neuer counſaile me to cleaue to the one, and leaue the other: In this ſuch quiet, in that ſuch care: in this ſuch puritie, in that ſuch vanitie: in this ſuch vertue, in that ſuch vanitie: in this ſuch contentatiõ, in that ſuch veration: in this ſuch caulmnes, in that ſuch ſtormes: in this ſuch ſafety, in that ſuch ieopardy: in this ſuch felicitie, in that ſuch miſery: that I much muſe that you your ſelf murmure not at the miſeries in maryage, & ſeeke to be ſetled in the ſweete ſolace of ſingle life againe.

The people called Maſſagetes, lyuing in mountaines without houſes, enacted this law amongſt them, that euery inhabitant ſhoulde haue two Tunnes or Fattes: in the one ſhould lye the huſband, ſonne and men ſeruantes, in the other the wyues, daughters, and maide ſeruantes: they neuer eate together but on holy dayes, and may not lawfully lye together, but onely once a weeke. Pompeius hauing occaſion to trauel that way, demaunded of them, why they lined in that ſeparated ſort? They anſwered him, the Gods had giuen them but ſhort tyme to lyue on the earth, which they ment to ſpende quietly, which being together with their wiues, they ſayd they could neuer doe. And Lycurgus himſelfe, whom you alleage in commendation of mariage, was almoſt of the Maſſagetes mind, for he willed men not to lye continually with their wiues, but to vſe their cõpany ſeldome & by ſtelth: wherby you may ſee that maryage is a dangerous thing, and daintily

to

to be dealt withal, and that he had neede to be armed with more yeeres then I am, that shal venture vpon it. For my part, if you be so content, I mean to continue as I am, and not to change for the worse, and with Glaucus to giue Golden harnesse for Diomedes his Brasen, or a Precious stone for a Barley corne with Aesops Cocke. His father seeing how he was bent, willed him to doe as he would, and halfe angrie, left him to his owne liking.

I haue hytherto (Gentlewomen) done you some wrong, in framing my talke to the condition and capacitie of these Gentlemen, who, as you heard at dinner, helde so hotly that learning was not necessarie for a captaine: nowe I will performe my promise to you, and I will not only pay you the principall, but because you haue so quietly forborne your due so long, you shall heare I wyll yeelde you some interest besides.

May it please you then to know, that Alexius seeing howe desirous his father was to haue him marrie, thought it the part of an obedient childe, to apply himselfe to the pleasure of his parents, and to enter into that trade of life, wherein his father before him had traded: wherupon he somewhat intermitted his earnest studie, and began to peruse those bookes which treated but of little learning: and in steede of schooles, frequented those places, where at the first, being a fresh man, for the principles of his science, hee was taught with lookes, not with letters, and with the eyes, and not with the mouth: wel in short space it fortuned one of his good instructours by lendyng hym a looke, to learne hym such a Lesson (as best wittes are soonest caught by Cupid) that hee coulde not be quiet tyll he had gotten out alone by hym selfe perfectly to conne it: Where hee said it without booke in this sort.

I perceiue now that saying is true, that the greatest clarks are not the wisest men, & that in respect of experience, learning is little to bee accounted of. For I see the foolishnesse of my father (if it were possible there should be any in him) to be far better then all my wisedome and learning. He onely knoweth what is profitable, what is pleasant for me. He knoweth, and he told me, but I would not then beleeue hym, þ the married life is the onely life. Well, now I see it to be so in deede. Good God, what good did those louing lookes only, which þ louelye wench cast vpō me, do me: what thē may I iudge of þ rest, if only lokes like me so wel: no, neuer any worke of other mens, or inuentiō of mine

owne, neuer any Hiſtorie, Commedie, Oration, or Verſe, haue procured me halfe the pleaſure, as this beautifull Booke hath. Therefore now farewell Minerua, welcom Venus: farewell Ariſtotle, welcome Onid: farewell Muſes, welcome Maydens: farewel Learning, welcome Ladies. But what ſhall I thus neglect Gods commaundement, Wiſdomes loze, my fathers heſtes, and giue my ſelfe ouer to fond and fooliſh Loue: Why, as though God allowed not of Marriage, as though Pallas her ſelfe were not ſubiect to loue, as though my Father himſelfe dyd not in a manner force me hereto? Yes I will euidently let this my Goddeſſe vnderſtande my good will, I wil humbly craue her loue againe, I wyll make my father priuie to my practiſe, I wyll cauſe all the friendes that I haue to further the mariage betwene vs.

Now this young Punee, hauing perfectly learned his firſt leſſon, & likyng it verie well, was taken foorth another leſſon, hee was taught now forſooth his parts of ſpeech, he was driuen to ſpeake for himſelfe, to prefer many pitiful prayers, to feigne, to flatter, to bow, to promiſe, to ſweare, to make verſes, to write letters, & to vſe al meanes to proue his owne loue, & to purchaſe hers: and this lecture alſo liked him wel enough, for ỳ in that he was otherwiſe a good ſcholler, & indued with a good wit, he was well able euery way to diſcharge it, & beſides that, ỳ Gentlewoman ſeemed at length al moſt willing to be wonne to his will. Then he proceeded further in his learning, and came to his numbers, he was driuen to number, & tell out his coyne, & to buy Ringes, Tablets, Chaines, & ſuch like, to ſend to his Miſtres, as tokens of true loue, to linke liking, and to binde faſt the bargaine. After this, hee attayned to the knowledge of the articles, for nowe articles muſte bee drawen of their agreement, her ioynter muſt be appointed, all the conueiance concerning this contract, are concluded: This leſſon neyther diſliked him, for that his father was able euery way to performe it. And thus the mariage is conſummated.

Nowe for recreation after his ſtudie, his exercyſe alwayes was either to triumph of his owne happines, either to trifle & talke with his Myſtres, either in verſe curiouſly to commend her, or els in proſe lyuely to paint foorth the prayſe of women: and amongſt many other his frantike fancies, he preſented in writing to his wife this much in effect.

As it somewhat eaſeth the afflicted to vtter their annoy, ſo no doubt it greatly increaſeth our happines to expreſſe our ioy: & I am perſua-

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ded that all the delightfull thinges we see, all the ioyful thinges wee heare, and all the pleasant things we feele, woulde procure vs lyttle pleasure, if wee had no meanes to manifest them, or frendes to impart them to. Therefore I will vnfolde my ioyes to my ioy, my pleasures to my Paragon, my mirth to my mistres. For who euer swamme in such seas of delight? Who euer bathed in more perfect blisse? For first, what coulde I haue wished more of God, then to haue mine owne father the author, the beginner, the perswader, the practiser, the furtherer, and the finisher of my felicitie? to impart vnto me his counsaile, to depart with his coyne, to giue me his goods, to leaue me his lands, and to doe more for me then I had eyther reason to require, or so much as durst to desire? O father, thou onely knowest how to blesse thy childe. Then what more happines could happen vnto me then, to haue a wife, whose countenance coueteth onely to content me, whose lookes are framed only to my liking, whose wordes are only wrested to my will, whose deedes are only directed to my delight, whose beautie then the Sunne beames is more bright, whose bountie, wit, & vertue, is more rare then to be comprehended in a mortall wight, who in shape Venus, in wit passeth Pallas her selfe, who is the only starre, which giueth true light, who is the only worship of the world, the only honour of her age, the only Phœnix of the earth: whose gouernment is such, that she can guide her selfe wisely in all companies, in all causes, whose discretion is such, that she can apply her selfe fitly to all times, to all places, to all persons, who loueth me so loyally, that I cannot but like it, who honoreth me so dutifully, that I cannot looke for more, who at all tymes entertaineth me so curteously, that I cannot but bee content with it, who dayly filleth my eares with such sugred wordes, that they cannot but delight me, who at boord feedeth me so daintily that a prince would be pleased with it, who feasteth me so delicately, that the goddes themselues would be glad of it? O Mystres, thou only knowest how to make thy husband happie. But what maruaile is it to see a good tree bryng foorth good fruite? What wonder is it to see one woman good, when there are none yll? and how is it possible that there should be any yll, when the matter wherof they are made, & causes wherof they come are right good? For first they are made of the purified mettal of man, where as man was made of the grosse earth. And as in stilles, out of hearbes is gotten pure water: so out of mã was gotten the pure mettal of women, as may plainly be perceiued by the finesse of their fourme, by the softnesse of their flesh, by the clearenesse of their colour, and

such like. Then for the constitution of their bodies, they are most commonly colde, by reason whereof they are most pacient, modest, milde, & mercifull, most constant without lightnesse, most continent without leudnes, neither offend either in excesse of meat, eyther in flelhly heat, so often as men of fiery and hot complexions doe. And as their bodies are most perfect, so also their soules are most pure. For whereas men receiue from Adam originall sinne, women are altogether (if I be not deceiued) voide of that infection. But not withstanding this perfection wherewith they are indued, (yet al things most excellent are euer most enuied) there want not those which want so much gouernment, ỳ they will not sticke earnestly to inueigh against the noble Feminine sexe, & amongst the rest (as who is so bolde as blinde Bayard) Mantuan, like a mad man, most rudely & rashly raueth & ratleth against them. But his wordes are so voyde of wit, and his rayling so without reason, that if hee were aliue, I thinke him rather with tormentes to be confounded, then with arguments to be confuted. Before him Aristotle, as an Asse, sotted with ouer much studie, maketh a great speake, saying, women are monsters in nature: and hee alleadgeth a profounde reason to proue it, for that Nature (forsooth) alwayes intendeth to bring forth that which is most perfect, and therefore woulde bring forth only men, if shee might. A pithie argument: he reasoneth as though it were graunted him, that men were more perfect then women, which with all his philosophie he neuer shalbe able to proue. And if he make this reason, that the male is euer more perfect then the female, Nature her selfe will quicklie confute him, who in most of her creatures hath made the female far more perfect then the male. And not to vse many instances, what neede we goe any farther then consider the kinde of Haukes, where we shall see the Gosshauke far better then the Tossel, ỳ Gerfaulcon then the Gerkin, the Lanar then the Lanaret, the Sparehauke then the Musket, and so of al the rest. But Aristotle can make a better reason, for that womẽ by mutual coniunctions receiue their perfection frõ men: a reason truely without al reason. What womã was euer more perfect then the virgin Marie, who neuer knew man? then the Romane vestal virgins? then our vowed virgins, who continued the whole course of their life without the company of men? But Ceny (forsooth) beeing a mayde, desired to bee made a man. But will you know the cause? Not for that she coueted to be of the kind of men: but, that she might be free from the filthinesse which men did force her to,

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(for before she had been rauished by Neptune) lyke as the litle chicke, being caught by the Kyte, would with al his heart he were a Kite, and yet the kind of kites is not to be thought better then of chicken. But to leaue Aristotle his rayling reasons, & to reason indifferently of the matter, what one perfection any way are men indued withal, that women want: Doo men (I say) eyther in naturall wit, eyther in politike gouernment, eyther in valiant courage, eyther in skil & learning, eyther in vertue and lyuing, any thing excel them: And first for wit, Aristotle him selfe proueth them to be more apt in witte, for that they are more soft in flesh: & we our selues haue a common saying amongst vs, ỳ womẽ are neuer without an excuse, which is a sure signe of a most sharp & redy wit. And if I were driuen to alleage examples of wittie women, I could recite whole countries, to wit Flaunders, Holland, Zeland, and most of the lowe countries, where the women wittilye deale in al things, discretly order their households, courteously entertaine strangers, & wisely wield most weightie affayres, whereas the men deale only with wink, & like drunken dotes lye vnder the boord. In Fraance also, the Gentlewomen generallye are more wittie in words, and eloquent in talke then ỳ mẽ. The like no doubt may be truly reported of diuers other nations. Then for politike gouernment, is it likely ỳ they, who can gouern themselues & their affections discretly, their families & households orderly, are to seeke in the politik gouernment of publike matters: For (no doubt) it is far more easie to see wittily into other mens affayres, then into our own: and Solon saith, that they onely are fit to gouerne other, who can wel guide them selues, neyther is the difference so great between a priuate family & publike societie, but ỳ they which can gouerne the one, may wield the other. Agayne, seeing in matters of loue (which blynde the wisest men that are) women can deale so politikly, that though they them selues beare great affection to a man, yet they wil so handle the matter, that they shal humbly make suite vnto them, and earnestly desire them to that, which they of themselues most earnestly desire: seeing in priuy stelths they can practise so politikely, that their husbands, though neuer so wary, shall neuer beware of it, but rather the more they are deceiued, doat the more of them: is it to be thought they are to learne of men, or any way inferiour to them, in the conueigh of ordinary accidents, and matters of common moment? But womẽ are not admitted to the administration of the common wealth: but what for sooth is the cause?

For sooth

For looch the malitious spite of men: and I may say to my selfe, it standeth vs vppon so to doo: for if they should be allowed to execute publike offyces, wherby they myght discrete and good gouernment might be generally knowen, it were greatly to be feared, that wee should be set to the clout and kitchin another while, and they placed in those offices, which we now, not so worthy of them wrongfully vsurpe. And yet to the intent all such bryght lightes shoulde not bee put vnder a bushell, it hath pleased God to set some of them on the hilles of high estate, to giue lyght of life, and good gouernment to the whole world: as namely the wife of Aeneas, named Lauinea, after his death, gouerned the most turbulent state of Italy, with such polycie and wisdome, that though the title of her husband to the kingdome were very tickle, being a Troiane, and stranger, though her neighbours on euery side were giuen to spoyling, incroching, oppressing and vsurping, yet she kept her people in peace, and her kyngdome quiet, vntyll her sonne Ascanius came to rype yeares, and then safely set him in the regal seate & royal dignitie of his father. As Debora for her wit and policy was appoynted Iudge ouer the Israelits, by whose counsaile and courage that couragious captaine and capital enemy to the Israelits, named Sycera, was subdued. I could alleage most fruitefull examples of most fresh and famous memorie, of the noble gouernmēt of women, if it were lawful, Ludere cum sanctis. But what should I rehearse examples of the pollitique gouernment of women, wheras lawes (the only ground of al good gouerment) were first inuented & made by Ceres, a woman?

Therefore to the third poynt, which is valiaunt courage: wherein we our selues confesse them to be nothing inferiour vnto vs, in that we say, women are alwayes desirous of souereintie, which euidently argueth a noble and hautie minde. Besides that, how much weaker their bodyes are then mens, so much the more strength and vertue is contayned in their mindes. For it is the iustice of God commonly, to supply the debilitie of the body, with the might of the mynde. Againe how much shorter liued they are then men, according to Aristotle his opinion, so much the more vertue of body & minde they are indued withal. Likewise by daply experience we see that those children which are destined to death in the prime of lyfe, are far more wittye, discreete, and perfecte euery way, then those who haue long time graunted them to liue on earth. Lastly, if particularities might proue a genera-

generalitie, what man was euer more courageous then Semiramis, who in the habite and apparrell of a man, gouerned the Assirians most courageously: Then Tomiris, who slue the mightie king Cyrus most valiauntly: Then the wyues of the Citie of Scio, who repulsed their enimies most reprochfully: with infinite other, who in stoutnesse of stomacke, and couragiousnesse of minde, haue been equall to any man, that euer had any prayse for his prowesse and vertue. The fourth poynt is Learnyng, which to be proper as it were to women, may be prooued by this, that the Muses, the aucthours of all Learnyng were women. It may be sayd, that the people called the Latines, lent vs much Learnyng: but it must be sayd, that a woman named Nicostrata fyrst taught them their Letters. It may be sayd, that Athens hath ben the aucthour of many Arts, but it must be said, that Aspasia instructed Pericles the Duke thereof in Learning. Solomon was most wyse and learned, yet Saba was able to dispute with hym. Zenobia had learned sonnes, but she herselfe taught them. So that it is euident that women are rather the aucthours of Learning, then any way inferiour to men in Learning. The last poynt is vertuous lyfe. Alas it greeueth me to thinke how farre we come behinde in this comparison. How strange is it to heare a woman to be a swearer, a stealer, a murderer, a traytour, a rebell, an extortioner, a periurer, a coosener, or any such lyke: To our shame I speake it, we wallow in those wickednesses. How hard agayne is it to finde a man of continent conuersation, of modest manners, of mylde minde, of gentle disposition, of courteous inclination, of pitifull hart: To their prayse I speake it, Women abounde in those vertues. So that to speake indifferently, betweene the lyfe of men and women, is as much difference as betweene lyght and darkenesse, betweene vertue and vice, betweene GOD and the Deuyll. Therefore, seeyng women excell men in perfection of body and soule, in wit and gouernment, in courage, in learnyng, in life and conuersation, what marueyle is it if my Mistres make me happy: what wonder is it if she winne me to her wyll: What meede doo I deserue, if I serue yer all the dayes of my lyfe: For duetie no doubt is due vnto her, and I thinke my seruice not sufficient to shewe the good wyll which I am bounde to beare her.

You haue heard (Gentlewomen) what prayse Alexius for his Mistres sake hath bestowed vpon you all, which I doubt wyll vrge you into so good opinion of your selues, that you wyll thynke so meane a man as my selfe, not woorthy of your company: but I would

wyll you to take heede, for in so doyng you myght shewe your selues to want that witte and curtesie which Alexius hath attributed vnto you: and if you proue him false in one poynt, it is lyke he hath lyed in all the rest. But to speake my fancie freely of the prayse which he hath geuen you, though some perticuler examples be so manifestly true, that all the worlde doth acknowledge them, yet his generall reasons are altogeather sophisticall and full of fallacies, set fooyth without any lyuely colour, onely with faygnyng and payntyng: and the fyne Marble you knowe needeth no payntyng, that is needefull onely for ragged walles. I meane not, that he meant women were ragged walles, and therefore paynted them out in such sort: but surely the sequele of his doo inges was such, that it euidently appeared he thought not so well of women in deede, as he set fooyth in woordes. For now forsoothe he is desirous to be farther learned, and to take fooyth a new lesson: he leaueth his former lessons with dispayre, and proceedeth to declensons, he beginneth now to decline, which lesson he sayth to him selfe, in this sort.

Good GOD, I see there is satietie of all thynges, and Hony it selfe, yf one haue too much of it, seemeth nothyng sweete vnto hym. How vnpleasant now seemeth the pleasure of dallyng with my Mistres, which but euen now I thought heauenly happinesse: How are my fierie flames vanished to dead coales: How is my lust turned to lothsomnesse: But what should be the cause of this sodaine alteration: The beautie of my Mistres blazeth as bryghtly as euer it dyd, her affection towardes me is as feruent as euer it was, and my fleth as apt to folow folly as euer it was. The cause is this, I perceiue by this pleasure of the body, my minde to be molested, I see that by this vanitie, vice hath vanquished vertue in me, I see hereby my wit dulled, my vnderstandyng blynded, my memorie weakened, my senses fotted, & al my partes able to play but one part, which is pleasantly to dally with my Mistres. I see hereby all exercise of vertue, all respect of religion, all care of godlynesse vtterly extinguished in me. I see pleasure the very pathway to perdition. I see women the way to wracke & ruine. Which seeing I see, shall I wilfully worke mine owne destruction: shall I greedily deuoure the bayte, which I know hath a hooke hidden in it to hurt me: shall I frequent ỳ pleasure, which I know wyl turne to poyson: shall I continue her company, which wyll conuert to my confusion: shall I with the Dogge redire ad vomitum? shall I with the Deuyll discendere ad infernum? shall I preferre a fayre wyfe be-

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fore a vertuous lyfe: my goddesse before my God: transitorie pleasure before eternall blisse: No, let me first seeke my beloued, who is gone downe into his Garden to the bedds of his Spicerie to gather vp Lillies, and then shall I know how to loue my earthly beloued as I ought to do. First let me lay vp for my selfe treasure in Heauen, and then shall I inioy true pleasure in Earth. First let me seeke the Heauenly kingdome, and then shall I abounde in Earthly blisse. First let me learne to serue my Lord aryght, and then shall I serue my Lady without any vayne delyght.

Euer after this, this Gentleman gaue him selfe to such godlinesse, that he gaue ouer all vayne delyghtes of the flesh, reposing his chiefest pleasure in diuine contemplations: and seeyng the syght of his sweete Mistres to be a great hinderance to his heauenly cogitations, he altogeather separated hymselfe from her company, left friendes and countrey, and spent the remayndour of his lite in pilgrimage and trauell.

¶ You Gentlemen may learne hereby, not to doate too much of wyues or women, but to vse them as necessarie euyls, and that if you be bidden to the Heauenly banquet, you ought not to returne answere, that you haue maried a Wyfe, and therefore cannot come: but rather to forsake wyfe and wealth, and take vp the Crosse of Christ & follow hym, as Alexius dyd.

¶ You Gentlewomen may also learne hereby, not to repose any permanent pleasure in dallying with your husbandes, but only to vse theyr company as a solace, to sweeten the sowernesse of this life withall, & to thinke that such superstitious loue towardes your husbandes, doth withdrawe you from the true loue which you ought to beare towardes God. But I could preach better to you in a more pleasaunt matter, I wyll leaue this text to some odde mast parson, who while he is vnmaried, I warrant you, wyl dissuade you so earnestly from such idolatrous dotyng on your husbandes, that he wyll not sticke to tell you besides Scripture, that you ought to haue no respect of persons, but to loue an other man, or hym selfe, so well as your husbandes.

FINIS.

Z. ii.

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